



* Adam, they say, was driven from Paradise to Ceylon, where
at which they go to worship, and Eve to some country near Mecc



; but exert all their influence in causing them to be added to his family for every one born among

In the *Sharra-e-bolsharee*, Jabir, son of Abd-collā (may God! &c.) observes, that God Almighty formed all created beings into four gradations or ranks: 1st, angels; 2nd, devils; 3rd, genii; and 4th, mankind.

But Abbe dardā, a companion of the Prophet (may God! &c.) has differently construed these divisions, assigning to the 1st rank snakes and scorpions; to the 2nd, insects; to the 3rd, spirits; to the 4th, Adam's progeny, and all quadrupeds, birds, &c.

Malik Gushan is king of all the genii, and inhabits Mount Qaf.* To the eastward he possesses 300,000 domestics. To the westward his son-in-law, who is 33,000 dependants. both of them in his holiness Mohummad stuffa himself (the Prophet &c.) during his life-time gave the above Moosulman names.

Kings of Moosulman-genii have their names terminating in ; as P. arnoos, H. voleeanoos, Dukheeanoos, &c. Kings of Turkish (or of fire) genii, in *doos*; as Seedoos, &c. Kings of Jewish genii, in *uttoos*, &c. Kings of Hindoo genii, in *tus*; as

ast-mentioned genius (Nuqtus), when he entered the excellence of the Prophet Shees (peace be upon him!), he was converted to the Mohummadan faith.

In Moosulman-genii there is a sect of *eemams*. Such were *Ateo-furda*, *Musoor*, *Durbag*, *Q*

is stated that genii are who inhabit the firmament North Pole; 3rd, the *Wuh* and 4th, the *Firdooseeu*, wh.

is, the is said that genii are inhabiting the countries (S), (Yoonan (Greece) and the other six, thamesa khtanog (country of the) are nine-tenths spirits and



port, I have now considered the origin, birth, and nature and details. Although this narrative should have had a place in the second section of this chapter, yet, as it was in a great measure connected with our present subject, I have preferred inserting it here.

I have long been desirous of describing the manner in which the devil is cast out, and have therefore been more particular in mentioning his family connexions, names, pedigree, &c. This I have done in as concise a form as the extent of my poor abilities would permit.

I have always been accustomed, (having from my youth up had a great taste for it,) to practice the reading of the *dawut* (exorcism), write amulets and charms, and by consulting horoscopes, prognosticate future events.

Many a time have persons possessed of the devil applied to the teacher of the A, B, C, for assistance, and whether owing to reading *doa* (supplications), tying on an amulet, or burning a charm, to the force of their belief, or to some wise contrivance of their own, which I put in practice, they have been cured.

I used to entertain great doubt and suspicion in my mind as to the effects produced; and frequently said to myself, "What relation or connexion can possibly exist between a man, and that the former should possess such powerful influence, or that by our merely reading incantations the devil should be cast out?" With these doubts in my mind, I was induced in the search of a divine, and reading no other learned men and *sheiks* (commentary on the subject, such as the *Tufsi* Prophet), and others, to acquire some knowledge. I have seen, heard, and read

of individuals labouring under the influence as follows. Some are driven to grow mad and walk about, or lose their usual avocations. In magic circles, it is believed that they are placed on a plank, with various coals, ashes, charcoal, or *sundul*; and at the centre of it, the *afsoon* (incantations) are placed various kinds of fruit times *sayndhee*, *taree*, *nariellee*.

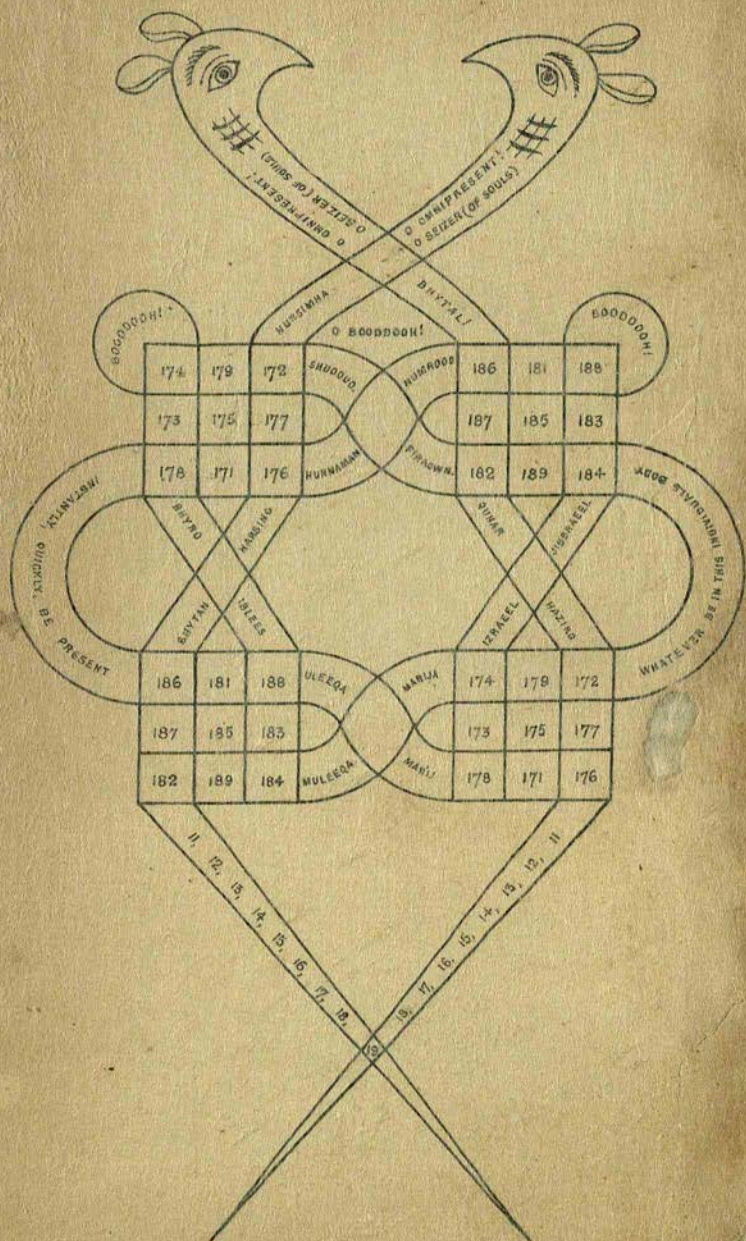
* Intoxicating liquors.
† Ardent spirits.



A MAGIC FIGURE.

Nº 2. (to face Page 1)

SL

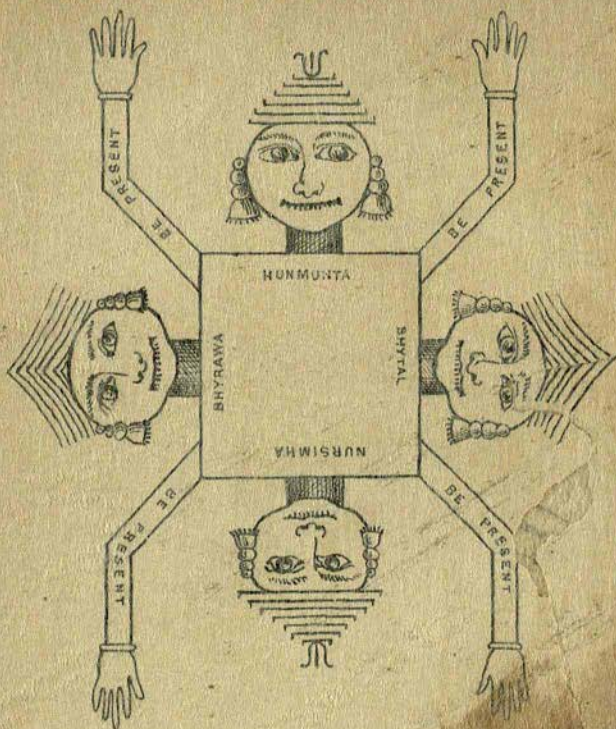




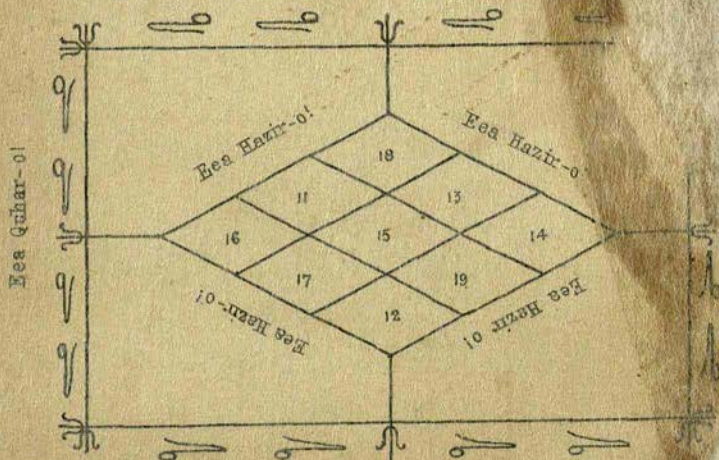
OTHER SPECIES.

Nº 3 (to face p. 1)

SL



Eea Hazir-o!

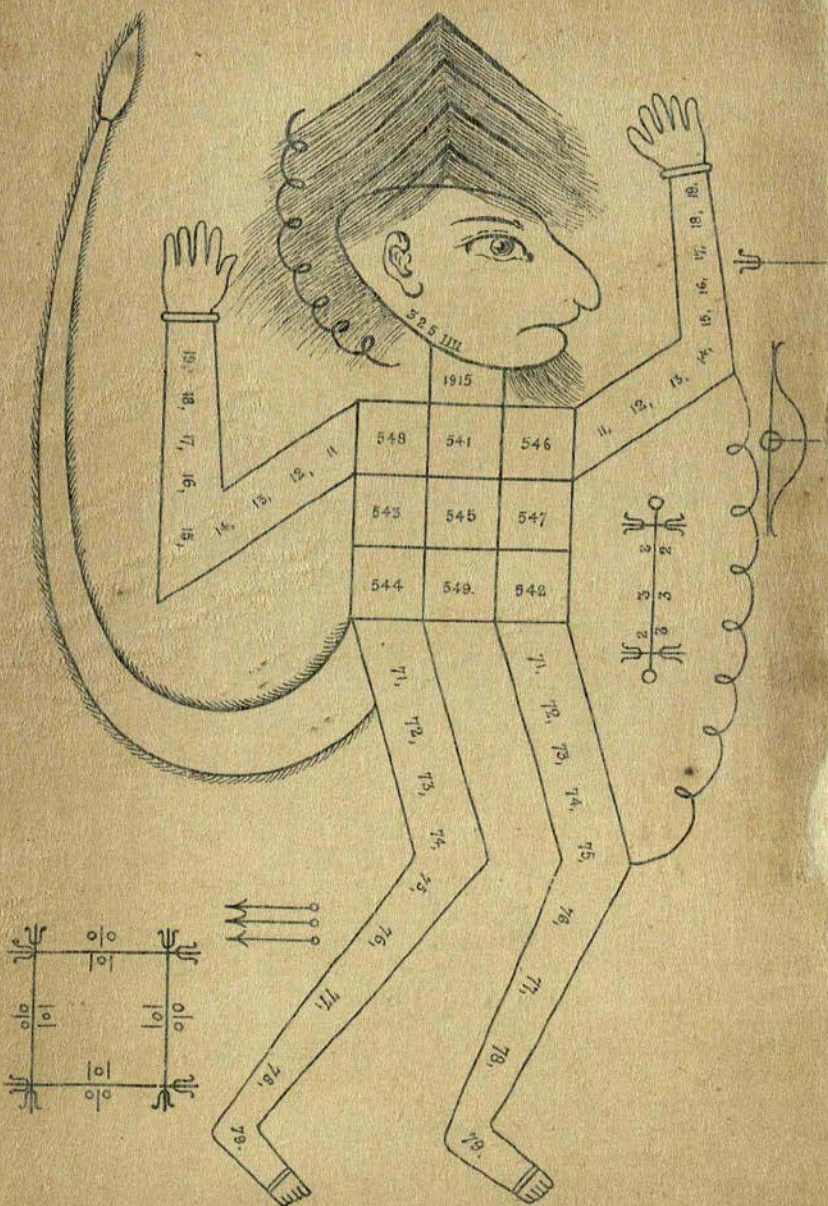


Eea Quabiz-o!

ZOOL. 2.



A MAGIC FIGURE.





front of the circle, &c. sprinkle the blood round it, set up the head in front, placing a lamp upon it, lighted up with a *puleet* (charm-wick); or they merely slay a fowl, and sprinkle its blood around. Some give a rupee or two, according to their means, into the hands of the person possessed by the devil, to deposit therein. These things are denominated the apparatus of worship (*vide plates*).*

The following Arabic incantation (*vide* below) is to be read over some *bhubhoot* (cowdungashes), or over a few (lit. five) different kinds of grain, seven times, and each time the exorcist is to blow upon the object, and throw it at the head and shoulders of the demoniac; or he is to breathe on flowers and throw them at him; and burning some *ubeer*, *ood*, *dhunnea*, *uggur*, or *sundul*, near the demoniac, he is, during the process, to read the spell over them twenty-one times, desiring the patient to sit with his eyes shut and smell well the fumes exhaled, while he repeats the supplication. During the reading of the incantation, should any motion of the body be perceptible, the exorcist is to say, "If thou be a male devil, bow thine head to the right; if a female, to the left; and if a hermaphrodite, forward." Some demons shake the head and body of the demoniac most violently. When the reading of the supplication has been concluded, the exorcist is to inquire of his patient whether he feels any degree of intoxication or lassitude, or sense of weight in the head, or whether he experience the emotion of fear in his mind; or whether he be aware of a sensation like that of some one behind him shaking his head? If any of these symptoms be felt, the case may be considered as that of a demoniac; otherwise not. The circumstance of the devil catching a person, is in reality, nothing; its seat is merely in the fancy and imagination of the vulgar.

The Arabic *afsoon* (incantation), above alluded to, is as follows:—
 "Azumto Alykoom, Futhoonu Futhoonu, Hubbeebayka Hubbeebayka,
 "Almeen Almeen, Suggeeka Suggeeka, Akaysun Akaysun, Bulleesun
 "Bulleesun, Tuleesun Tuleesun, Soorudun Soorudun, Kuhulun
 "Kuhulun, Muhulun Muhulun, Sukheean Sukheean, Sudeedun Sudee-
 "dun, Nubeean Nubeean, Bayhuq-e-Khateemay Soolayman bin-Daood
 "(Ally him-moos-Sulan) Ohzayroo, min Janaybil Musharaygay wul
 "Mugaraybay wo min janaybil, i-munnay wul I-sur-ray."† Having
 read this, the exorcist is to add, "Whatever it be that has taken
 "possession of the body of such a one, come out of him! come out
 "of him!"

* The object of the following diagrams being to inspire terror, they cannot be made too frightful.

† The word used in the original (*p'hoonkna*) means "to blow with the breath," therefore the verb "to blow" does not exactly express it.

‡ I.e. I adjure you Futhoonu, &c. (various names of demons, ending with "Nubeesun") by the seal of Solomon, the son of David, come from the East and from the West, from the right and from the left.



51

Incantations for causing the devil to enter a person's body, in Arabic, Persian and Hindoostanee, are very numerous; but, owing to their prolixity, I have omitted them. Should any one, however, wish to acquire a knowledge of them, he may easily do so by applying to those who practise the art.

Some devils, when they seize a person, do not let him go for two or four weeks together; nay, for as many months; and the demoniac then never speaks, and though the devil be present in him, he does not move nor walk.

To prevent certain devils from escaping, they tie a knot in the hair of the demoniac, after having read the following verse of the *Qoran* in Arabic three times, and blown upon it, viz.—*Innuma "amruhoo, eza aradu shyin un-ea-qoolu lu-hoo koonfu-ee ay-koona fu "soobhanulluzee bay euddayhil mullrikooto koollu shyin wu illyhay "toorjaona."* i.e. "His command, when he willeth a thing, is only that he saith unto it, 'Be,' and it is: wherefore praise be unto him, in whose hand is the kingdom of all things, and unto whom ye shall return at the last day." (*Sale's Qoran*, chap. xxxvi, p. 308, edit. 1825.)

Some read the following verse eleven times over any kind of odoriferous oil and blow it into the ear* of the demoniac:—*wulugud futturna soolaymana wu ulkyna Alla Koorsee ye-ay-hoo jussudun soomma annab.* "We have tried Solomon, and placed on his throne a counterfeit body. Afterwards he turned unto God."—(*Sale's Qoran*, chap. xxxviii, p. 321, edit. 1825.)

Sometimes they repeat the following invocation of the Most High God nine times, and blow it into one or both ears:

يَا سَمِيعُ تَسَمِعُ بِالسَّمْعِ وَالسَّمْعُ فِي سَمْعِ سَمْعِكَ يَا سَمِيعُ

Eea summee-o tussummata his summay, wus summay fee summay sumuka eea summee-o. "O Hearer! thou hearest with ears; thine ears are within hearing, O Hearer!"

After the demoniac is well filled with the devil, he sometimes screeching takes a *kakra* (large wick), continues lighting and extinguishing it by putting the lighted end into his mouth; (some, biting the neck of a fowl, suck its blood); and when he begins to speak somewhat rationally, the exorcist inquires after the demon's name; his sign; whence he came, and whither he is bound; when he intends taking his departure; and what he was doing and causing to be done,

* A common technical expression, meaning that after reading the verse, they blow upon it and thereby transfer it (i.e. the virtues of the sentence) to the patient.

while in the body of the demoniac? If he reply to these queries, well and good; if not, the exorcist reads some incantation or other over a rattan, and flogs the demoniac well, which has the effect of making him relate every thing. For some devils are so wicked that they will not reveal their names, nor state when they mean to depart. What is strange, all this flagellation leaves no marks on the body of the demoniac. After this, the exorcist asks what his desire is at present, and what articles or eatables he would wish to have? Whatever he names he is to be supplied with; such as any of the following articles: a *seer* or half a *seer* of *juwar* or *d'hau kay keeleen* (fried great millet or paddy) or *moot'koolay*,* curdled milk, boiled rice, curries of flesh, fish or fowl, eggs, a sheep, *sayndhee taree*, *shurab*, *sheernee*, various kinds of fruits and flowers, *ghee*-lamps made of flour, two images, male and female, made of flour, and beside these, many others which the devil may ask for. These are arranged on a large piece of a broken earthen pot, or on a winnowing or common basket, which the exorcist waves three times from the head to the feet of the demoniac, first in front, then behind. He afterwards distributes its contents among beggars or places the whole under a tree or on the bank of a river. The day of his departure is the one on which these are to be given him.

At the period of his going away, the exorcist is to inquire of him the particular place at which he means to throw down the patient when making his exit, and what he intends taking away with him. To which he replies, "on this very spot;" or, "out of doors;" or, "under such a tree;" and "I shall take with me meat, *kuleejee*, "&c.;" or, "nothing at all."

Should this not meet with the approbation of the exorcist, he is to say to him, "Nay; but thou must throw him down here, or in "the area, and take up a shoe or a sandal with thy mouth, or bear "a *silt* on thy head." When he accordingly does so, he runs with such speed, and makes such a noise, that the people all, through fear, flee before him. The demoniac frequently runs away with stones so large that two or three persons could scarcely lift them. Sometimes, he merely runs without carrying away any thing. The operator is then to continue holding on by his hair, either at the back or on one side of the head, and wherever he may fall down, there he must let him lie; and having read the incantation, or the *act-ool-koorsees*,† over an iron nail or wooden peg, he is to strike it into the ground. The moment the demoniac falls down, the exorcist instantly plucks out one or two hairs from among those which he holds in his hand, and reading some established spell over them, puts

* Balls of paste boiled (dumplings).

† *Sil*, a stone on which spices, &c. are ground.

‡ Vide Sale's *Qoran*, chap. ii. p. 44, from "God! there is no God," &c. to "they shall remain therein for ever," p. 45, ed. 1825.



them into a bottle and corks it up; whereupon the patient's devil is supposed to be imprisoned therein. Then he either buries the bottle under-ground or burns it; after which the devil never returns.

Some *Seeanas* (p. 252) make a small wax doll, fasten one extremity of a hair to the crown of its head, and the other to the bottom of a cork, fill the bottle with smoke, put the doll into it, and cork it up. They put in smoke to prevent people's distinguishing the doll, which remains suspended in the middle of the bottle. The *Seeana*, the moment the demoniac falls on the ground, pulls out a hair or two as above stated, and contrives to insert them into the bottle; which, holding up to public view, he exclaims, "Behold! I have cast the devil out of the demoniac and confined him in this bottle. There he is, standing in the middle of it, longing to come out. Now, if you give me so much money, well and good; if not, I will let him loose again." Those foolish people, on beholding the doll in the bottle, actually believe it to be the devil himself, and out of fear give him any sum of money he asks, and get it buried or burnt.

The instant the devil leaves the demoniac he regains the use of his faculties, and in utter amazement, staring round, inquires, "Where am I? who brought me here? and why has all this crowd assembled around me?"

After that, the following supplication is to be read over a handful of water and dashed at the face of the patient; a form which is repeated three times, viz. *Atmukh Atmukh, Tummakh Tummakh, Turmeekhin, kul qussussay kanuhoo jummal-latin, suffrin oh'riq oh'riq*. And afterwards this supplication: *Lahowl wo laqoor--wuta illa billa hil Alle ool azeem* (or, There is no refuge or power but in God the high and mighty), is to be read over water, which is then breathed upon, and the patient is made to drink it.

Having brought him home from the place where he fell, they wash his face, hands, and feet; and either on that day or the following, a *taweez* (amulet) of a particular kind which is used for the purpose is fastened to his neck or arm, in order that the devil may not seize upon him again.

When a person has for a considerable time been afflicted with any particular distemper and does not recover, in order to ascertain whether it be the devil or enchantment that has attacked him, they mark out the following sketch on the ground or on a plank. Some flowers being put into the hands of the sick person, he is to be desired to grasp them firmly in his hands and place his fists near the diagram. While he does so, the exorcist is to take some more flowers, and having read the following incantation over each flower and blown upon it, he is to dash it against his patient's hands. In a few minutes the hands will begin to move into one of the squares.



Here follows the sketch, with the incantation after it :

Demons.	Fairies.
Diseases.	Enchanters.
Genii.	

*Innuhoo Minnus Soolayman, o Innuhoo Bismilla Hirruhma
 "Nirruheem unta taloo Ala atoonee Mooslaymeena.*—Ribtun ribtun
 "Buhug-e-Kaf, Hay, Eeay, Aeen, Swad, wo Hy, Meem, Aeen, Seen,
 "Qaf.†—Julleooshin Murbooshin Hyoosin tuffa-ay-lin murgoodushin
 "sulmooshin murtooshin Myloomashin Duddumun, zurbun, gooroo eem
 "Aheoon,‡ bay burkut-e-Soolayman bin Daood.—Akhbirnee, Akh-
 "birnee, o eemshay, o izhubba eedunay, bay ummur Allahay ta-ala,
 "illu soo in nugshay."§*

And he is to continue saying every now and then, "In these five compartments are inserted the names of the five afflictions. God grant that the hands of the patient may enter the square containing the name of the malady he is affected with."

Some devils generally attack people in their sleep, and harass them not a little.

Some do not enter the body so soon as their presence is required. In this case, the demoniac is to be made to sleep, and continue sitting night and day in one of the circles, &c. before described (p. 218) etched on the ground, and at night, either for the purpose of commanding the presence of, or for casting out the demons, a *puleeta*|| is to be lighted in three kinds of oil or one of balsam, for three, five, or seven nights successively. Within these periods, should a *puleeta* have been employed to command his presence, he makes his appearance; if for his departure, he makes his exit.

The modes of lighting *puleetas* are various; however, I shall give one only as an example.

* As far as this, to be found in the *Qoran*; viz. "It is from Solomon, and this is the terror thereof. In the name of the most merciful God, rise not up against me, but come and surrender yourselves unto me." (Sale's *Qoran*, chap. xxvii, p. 231, edit. 1825.)

† "Binding him, binding him by the aid of the letters K, H, E, A, S, (Vide Sale's *Qoran*, chap. xix. at the beginning;) and by H, M, A, S, Q, (ditto chap. xlii.)"

‡ This sentence of the incantation has no meaning.

§ "By the blessing of Solomon the son of David warn me, warn me. May both his hands go, and by the command of God Almighty reach this diagram."

|| *Puleeta*, a wick composed of paper, inscribed with mystic characters; by inhaling smoke of which, demons are said to be expelled from those possessed.



Take a red or black earthen pot, fill it with all kinds of fruits, some cash, such as a rupee or half a rupee, as the operator's fee, and adapt a cover to it of the same colour, the exterior surface of both being marked with *sundul*. Having besmeared the place where the patient sleeps with cowdung or red earth, stroke the demoniac from head to foot with a piece of blank paper, and write the *puleeta* on it; roll it up obliquely, round, or flat, to make it burn well, and to prevent its unfolding itself wind a piece of thin muslin, or a flock of cotton, or thread round it; then light it with three kinds of oil, *i.e.* *ghee*, gingilie oil, and either castor oil, *kurrunj kay tail*,* or linseed oil, in the cover of the earthen pot. On lighting the lamp in the evening, perfumes are to be burnt, and the patient is to be desired to sit near the lamp and stare at it. After he falls asleep, the lamp is to be continued burning.

On lighting the *puleeta* (charm-wick) two or three distinct flames of various hues, such as black, green, or yellow, will become visible both to the patient and to by-standers. Some demoniacs cannot bear to sleep in a light of this description; they either get up and walk about, or do not feel at all sleepy: while others, though they do not dislike looking at it, seem evidently excited. At all events, by the burning of this *puleeta* the devil is cast out. Should he be present, they converse with him as above detailed (p. 220), and cause him to depart, which by the influence of the charm he no doubt will do; and should the patient be labouring under any corporeal affection, it will be removed. (Vide Plates.)

If devils throw stones, and occasion annoyance in any one's house, from among the stones thus thrown the operator takes one, paints it over with *turmeric* and quicklime, reads some spell over it, and throws it in the direction whence the stones came. If it be really the devil, he returns the self-same painted stone, by which means they know, to a certainty, that it is he; otherwise, they conclude that it is an enemy who has done it, and have recourse to other means for remedying the evil.

Sometimes *seeanas* (conjurers, p. 252) have recourse to various tricks to obtain money. Thus, when they find out a rich man who is subject to fear, they either themselves throw an immense number of stones or bones on his house, or cause them to be thrown, either during the night or day, in such a way as not to be discovered. The landlord, wishing to ascertain the cause, and becoming alarmed, sends for one of the *seeanas*, and desires him to cast his horoscope. The latter frightens him still further, by assuring him it is the devil, describing him as a most hideous monster who inhabits the atmosphere, residing between heaven and earth, having four heads; one, of an elephant; a second, of a male buffalo; a third, of a hog; a fourth, of a horse; and adding that he is desirous of devouring his *kuleeja*,† which is the reason of his pelting stones at him from the sky, and that he

* Oil of the *kurrunj* tree, or tree *dalbergia*; *dalbergia arbores*, Willd.

† Lit. "his liver," but here his whole inside, or perhaps pluck, (vide Job—

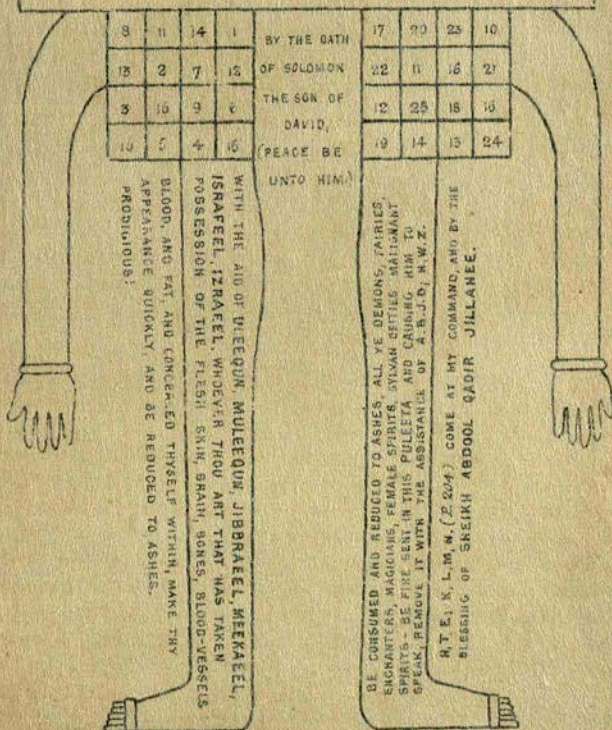


P-224

Nº 6 (to Page 2)

A PULEETA (OR LAMP-CHARM) FOR CASTING OUT DEVILS.

O KING OF GENII, BUKTANOOS, AND O KING DUK-
-HEEANOOS! AND O KINGS HOOLEEANOOS AND
TARNOOS: BE YE PRESENT WITH YOUR ASSEMBLED
LEGIONS IN THE LAMP OF THIS BEHOLDER OF THE
PULEETA, AND WHATEVER DEVIL, DISEASE, DEMON,
FAIRY &c. IT BE THAT HAS POSSESSED HIM, BURN
AND REDUCE IT TO ASHES. WITH THE AID OF MUKSULIMTA,
KUSHFOOTUT AND YEMBIKHA: BURN AND REDUCE
IT TO ASHES INSTANTLY.

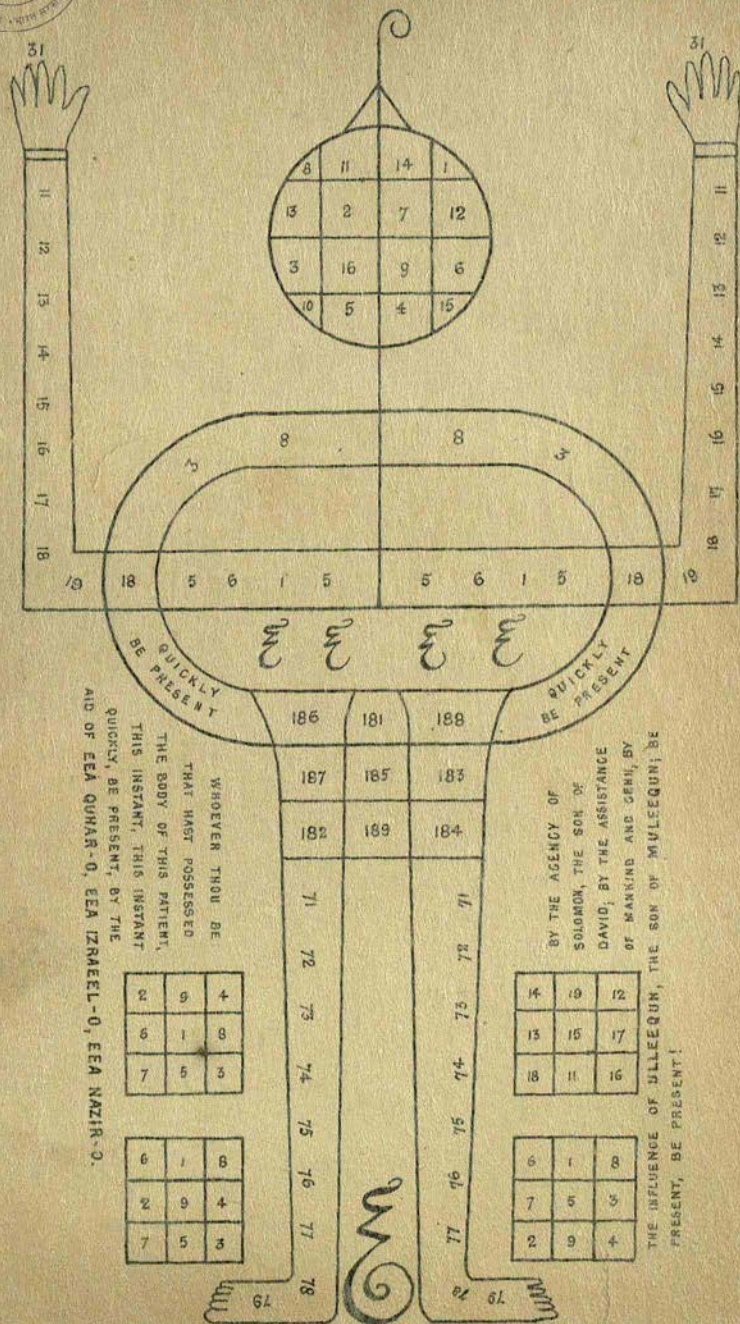




A PULEETA, (OR LAMP CHARM)

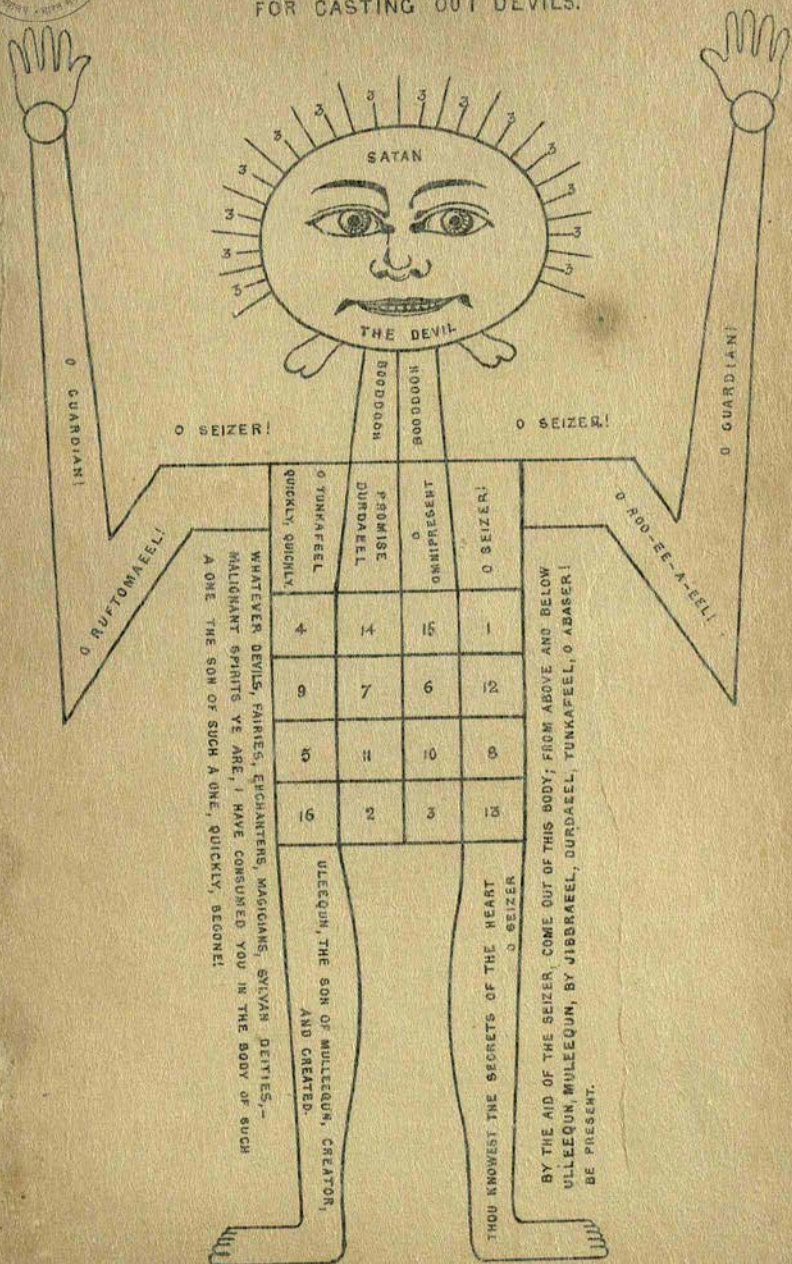
FOR COMMANDING THE DEVILS PRESENCE.

224 **CSL**





A PULEETA (OR LAMP-CHARM) FOR CASTING OUT DEVILS.





A LAMP-CHARM.

FOR CAUSING THE DEVIL'S PRESENCE.

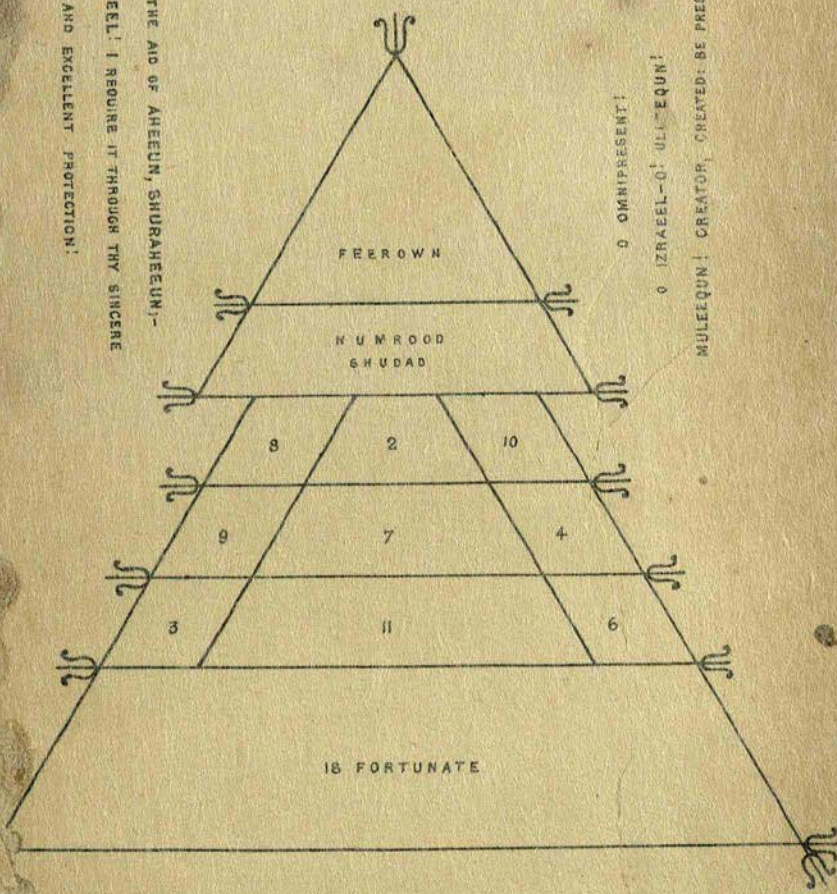
O TUNKATEEL! I REQUIRE IT THROUGH THY SINCERE
WORSHIP AND EXCELLENT PROTECTION!

BY THE AID OF AHEEUN, SHURAAHEEUN,-

O OMNIPRESENT!

O IZRAEEL-O! ULI-EQUN!

MULEEQUN! CREATOR, CREATED: BE PRESENT!



WHATEVER IT BE THAT HAS POSSESSED THIS INDIVIDUAL, CAUSE IT TO BE PRESENT
AND BURN AND CONSUME IT TO ASHES THIS INSTANT, YE DEMONS! WITH YOUR HOSTS, RODAEL!



A PULEETA, (OR LAMP CHARM) TO CAST OUT THE DEVIL.

WHOEVER YE ARE, DEMONS FAIRIES GENII,
MALIGNANT SPIRITS, DEVILS. NURSOO*,
CHOORAEEL†, SHEIKH SUDDO‡ (BY THE
AID OF UHEEUN, SHURAHEEUN,) THAT
HAVE TAKEN POSSESSION OF THE FLESH,
SKIN, BRAIN, BONE, BLOOD-VESSELS,

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

BLOOD! BE PRESENT INSTANTLY, THIS VERY HOUR, IN THIS BODY,
AND BE BURNT AND REDUCED TO ASHES; - ULLEEQUN, THE
SON OF MULEEQUN, NUMROOD, MURDOOD, SHUDDAD, HAMAN,
FEERAOWN, QAROON, AHEEUN, SHURAHEEUN, O QUHAR-O,
O IZRAEL-O.

MOOSUHUR MUMEE ALLAH SEE MEG-MEG, YEMMAY,
YEMMAY.

* NURSOO (ALIAS NARSINGA,) 4TH ADO TAR OF VISHNOO.

† CHOORAEEL; THE GHOST OF A WOMAN WHO DIED WHILE PREGNANT.

‡ SHEIKH SUDDOO, (P.184) A MOOSULMAN, WHO BECAME A DEMON.

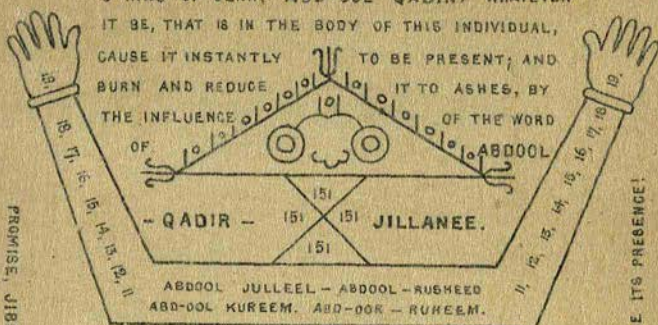


A PULEETA, (OR LAMP-CHARM.) FOR CASTING OUT THE DEVIL.

No II (to page 22)

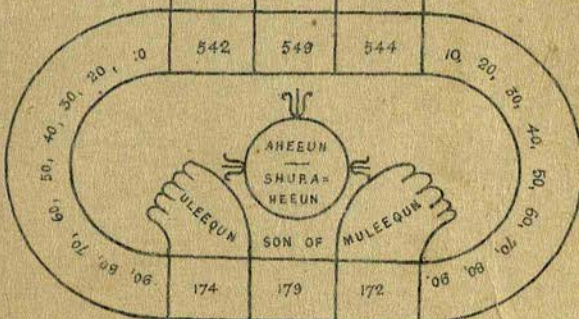
CSL
224

O KING OF GENII, ABD-OOO QADIR! WHATEVER
IT BE, THAT IS IN THE BODY OF THIS INDIVIDUAL,
CAUSE IT INSTANTLY TO BE PRESENT; AND
BURN AND REDUCE IT TO ASHES, BY
THE INFLUENCE OF THE WORD
OF ABD-OOO



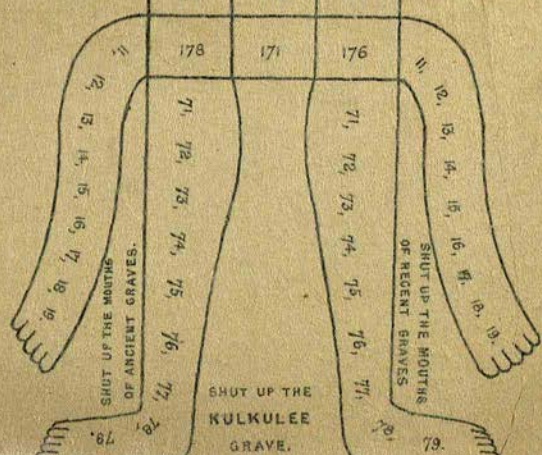
BHYTAL

HUNMUNTA



NURGIMHA

PHYRUWA



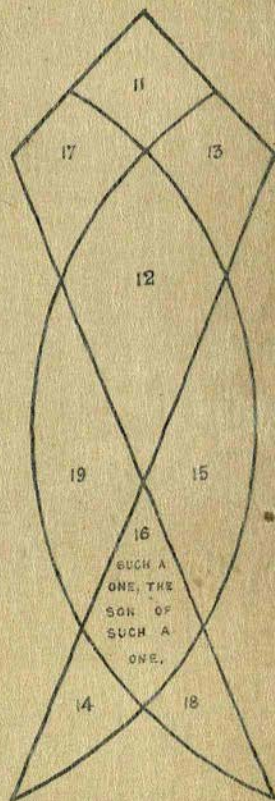
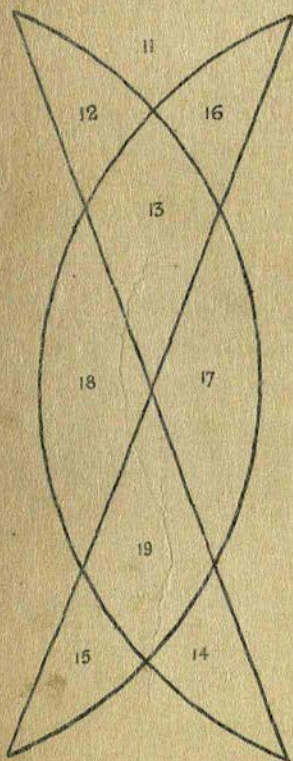
PROMISE, JIBRAHEEL, MEKKAEL, ISRAFEEL, ISRAEL, LOOMAEEL, KULKAEEL, DURDAEL, QUMAEEL, SURKUSAEEL,
UHEEUN; SHURAEHEUN, ULEEQUN THE SON OF MULEEQUN, CREATOR, CREATED, YE WHO KNOW THE SECRETS OF
THE HEART, CAUSE HIS PRESENCE.

WHATEVER IT BE THAT HAS POSSESSED THE BODY OF THIS INDIVIDUAL, THIS VERY MOMENT, CAUSE ITS PRESENCE!
CONSUME IT WITH FIRE AND REDUCE IT TO ASHES - IMMEDIATELY, DIRECTLY, INSTANTLY.



CSL

SMOKE CHARMS.

N^o 12. (to face Page 2)

NUMROOD, SHUDDAD, HAMAN, LAEEL, QAROON, IBLEES, ABOOCUHIL, FEERAOWN.

DEPART, DEPART, BE CONSUMED, BE CONSUMED, BE CONSUMED OUT OF THE BODY OF SUCH A ONE. THE SON OF SUCH A ONE.



will no doubt kill him unawares by strangling him. So saying, he shows him a sketch of the monster. On hearing and seeing all this, he gets alarmed to such a degree, that his very *kuleeja** melts away into water. Meantime the other continues, that he will verify his assertion. So saying, he takes up a stone or bone, paints it as above stated, and pelts it. The stone (as he takes care that it shall be) is thrown back. This frightens his dupe still more, and he offers the *seeana* as much money as he wants, in order to get rid of so unwelcome a guest. The *seeana* perform some spell or other and walks away with his booty. This is a thing of which I myself have been an eye-witness.

Should *genii* reside in any one's house, and decamp with eatables and frighten people, so that the inhabitants of the dwelling are constantly disturbed and troubled, and scarcely ever exempt from sickness, nay, find life burdensome, the undermentioned verse is to be read for three days twenty-one times, mornings and evenings, over some fresh water; which, having been blown upon, is then to be sprinkled over the floor. Or the verse having been read twenty-one times over four iron nails or wooden pegs, and blown upon, the latter are to be struck into the four corners of the house, by which means the devils or *genii* will be removed. The verse is as follows:

انہم یکیدون کیدا و اکید کیدا فہل الکفرین امہلہم رویدا

"*Innuhoom ekkeedona kydun o akeedo kyda fummuhaylil kafay-
"reena umhilloom, roowayda."*

"Verily, the infidels are laying a plot to frustrate my designs; but I will lay a plot for their ruin. Wherefore, O Prophet, bear with the unbelievers: let them alone awhile."—(Sale's *Qoran*, chap. lxxxvi, last verse.)

Some write the names of the seven *Ashab-e-kuhuf* (vide p. 183), together with that of their dog, as stated below, on paper, and paste them on the walls of their houses. Their names are Aleekha, Muksulimta Tab-yunus, Kush-footut, Udurqut, Yunus, Yuanus; and that of their dog, Qutmeera.

The following three are smoke-charms, and are employed in removing tertian fevers, demons, fairies, fears, and false imaginations. They are thrown into the fire, and the patient being covered with a sheet, is fumigated with the smoke arising from them. These are in much more general use than the preceding larger ones. (See Plate.)

Besides these, there is a great variety of other spells and charms for raising devils and forexpelling and burning them: but on account of the length of the description, I have abridged and limited it at this point.

* Here doubtless refers to the heart.



CHAPTER XXX.

Concerning the method of establishing Friendship between two persons, and of captivating the hearts of the members of assemblies.

It is customary with Moosulman women, when their husbands or paramours are tyrannical, brutal, or jealous, or take a fancy to other women and neglect them, to procure something eatable or drinkable, or some embrocation or other, from a practitioner who is skilful and learned in the art; and having had some supplication read over it, cause them to swallow it, or apply it to their bodies. By such contrivances, Almighty God, who is able to turn the hearts of men, does certainly cause their husbands or lovers to be enamoured of them.


Some debased females, and prostitutes in order to render men (strangers) obedient to their will, and thereby possess themselves of their wealth and property, as well as with a desire to rule them, have recourse to the most filthy means, as will presently be hinted at. God Almighty grant that none of Adam born may ever hear of, eat, or practise them.

By way of specimens, I shall select a few of the substances used for this purpose; but, for God's sake, don't in disgust, conceive my assertions false.

Ex. gr. Panniculus fluore menstruo foedatus, et in cineres, siccatus redigitur: hi autem cineres, calce vivâ (quæ vulgò cum foliis piper betle, Lin. [Vernac. *betel-leaf*,] aliâve escâ comeditur) mixti, viro comedendi præbentur; aut quocunque modo insidiosè efficiunt, ut partem quandam ex sanguine suo menstruo, in viri caput perfrient. Aliquando quidem, propriam urinam cum caryophyllo, cardamomo, nuce moschatâ, et macide, miscent; vel, in eadem, *Areca Catechu*. Lin. [Anglice, *betel-nut*,] macerant, et fœtore quocunque modo expulso, efficiunt ut vir ex ea aliquid comedat.

For the above reason, when a man is cordially submissive to any woman and overlooks her bad conduct, the common saying among the vulgar is, that "the woman must have fed him with betel-nuts."

Many women of bad caste make the men eat the flesh of the chameleon, and various kinds of wild roots and herbs. Many, by the use of these, not unfrequently get sick, and even die.



They likewise procure some of the ashes of the dead from the place where the Hindoos are wont to burn theirs; and having read some incantation over it, sprinkle it at night on his bed, or on himself, when asleep. Or they apply to their own foreheads or eyebrows a well-known kind of philter, termed *mohnee ku kajul*,* and thus come into the presence of their husbands, in order, that by beholding them, they may fall in love with and be kind to them.

Sometimes they apply a small quantity, about the size of a mustard-seed, of the above lamp-black to the hair or soles of the feet of the man.

It is a very common custom with unchaste women, courtezans, and dancing girls, with the view of causing men to be submissive and obedient to their will, to practise these things and cause them to be practised. It therefore behoves every man of sense, to be on his guard against the craftiness and subtlety of these people.

To the writer of these pages it would appear that if a married woman, to prevent her husband acting improperly or committing adultery and fornication, instead of having recourse to such vile practices has the same object effected by the reading of some thing out of the sacred *Qoran*, it is highly proper, for no harm is done on either side; because, writing on, or reading a supplication from the *Qoran* over any thing, and afterwards drinking or eating it, is peculiarly meritorious: besides, the not permitting her husband to act improperly is greatly to her advantage.

Many people, when they wish a man or woman to be subject to, or in love with them, effect it by repeating some of the verses of the *Qoran*, as detailed before under the head of *Dawut* (p. 203), which it is therefore unnecessary for me to recapitulate.

If a man meet with a beautiful woman and cannot obtain possession of her, or if she be opulent and disregard him, and he wishes her to become enamoured of him and be subject to his will, in such cases it is with men as with women, they have recourse to the basest means. *Ex. gr.* Quibusdam insidiis efficiunt ut sordes inter scrotum et femora, necnon in axilla acervatas, et pilos quosdam ex cubere, etiamque aliquid seminis, et unguinum præsemina cum urina triturrata, et in pilulas facta, fæminæ conglutiant. Præterea, cum generis asinini mas et fæmina coeunt, siquid seminis externè decidat, idem summâ cum curâ colligunt ex eodemque parte quâdam cum proprio semine mixtâ, et his, quodam cum cibo commixtis, efficiunt ut fæminæ hac ex mixtura aliquid comedant: whereupon they become enamoured of their admirer, and are rendered obedient to his will.

* Lit. the filter lamp-black.

*To captivate the Hearts of Members of Assemblies.*

There is a variety of means; but I shall content myself with alluding to a few, by way of example.

Some have a tablet, with a particular *taweez* (magic square) or *ism* (attribute of the Deity), which is employed for the purpose, engraved on it, set in a ring or *kurra*, and wear it on the finger, wrist, or upper arm.

Others have amulets engraved on plates of copper, silver, or gold; or writing them on paper, fold them up in any of the above metals; or enclose them in a bit of *kumkhwab*, *mushroo*, &c. sew them up, and wear them either on the hair of the head, or on the turban, arm, wrist, or neck.

Again, some use for this purpose various kinds of roots, leaves, creepers, &c., the gathering of which is performed with great ceremony. For instance, on the day before, they go and invite the tree, saying, "We intend to come to-morrow morning or evening, or at such or such a time, and take you away for such and such a purpose." These roots, leaves, creepers, &c. are only known to a few, who, when they go to fetch them, take with them such things as fruits, &c. fowls and liquor, and depositing them near the tree, apply some of the blood of the fowl to the tree and bring away what they require, and give the things gathered to the *talibs* (agents), in order that they, for the purpose of establishing friendship and subjection, may administer and apply them to their objects. It is by reading supplications, or by some such contrivances as these, which may be learnt from practitioners in the art and from *sunneeaseses*, that they effect their purpose.



CHAPTER XXXI.

Concerning the causing of Enmity between two individuals, and the effecting the death of one's enemy.

When a person is desirous of causing enmity between two people, the *Soora-e-ullum-turkyf* is a well-tryed chapter, which one bareheaded is to read at noon, or at any other period, forty-one times over some earth taken out of a grave, and throw it on them, or on their road, or house.

Or, if taking forty corns of black pepper, he, for a week, morning and evening, read the above mentioned chapter once on each pepper-corn in the name of the two individuals, or if for forty days, each time using forty pepper-corns, he read the chapter once on each, and then burn them, enmity will be established between the persons.

Or he is to repeat the undermentioned verse of the *Qoran* or the *ism* bareheaded, in the burying-ground or mosque, with his face turned towards the enemy's dwelling at noon, forty-one times, for forty-one days, and enmity will take place between them; viz.

وَالْقَيْسَا بَيْنَهُمُ الْعَدَاوَاتِ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ - يَا قَهَارُ يَا جَبَّارُ
يَا عَزْرِيلُ

"*Wul-gy-sa, by-na-hoo-mool, adawutta, wul bugza-a illa eeownil, qya-mutay.*" i.e. "We have raised up enmity and hatred among them till the day of resurrection."

(Sale's *Qoran*, ch. v. p. 120, ed. 1825.)

The *ism* is, *Ela-Quhar-o, Eea Jubbar-o, Eea Izra-eel-o.*

"O Avenger ! O Great one ! O Izrael !"

To cause the death of an enemy.

If a person have an enemy on whom he has not the power to be revenged, though he is constantly distressed and harassed by him, the following is what people, in the habit of doing these things, perform, either for themselves or for others, for a reward. However, it is not every one that succeeds in performing these; and practitioners only undertake them for those actually in need of relief: and the Almighty again, on his part, will only hear the supplications of those who are really distressed.



He is to read the *tubut-magoos*,* or the *chayhul qaf* (lit. forty 2) morning and evening daily, for twenty-one days, at each period forty-one times.

Or, with some earth taken out of a grave, or the earth of the Hindoo *musan*,† he is to make a doll about a span long, more or less; and repeating the *soora-e-ullum-turkyf*, with the name of its accompanying demon, or the *tubut* reversed, or the *chayhul qaf* over twenty-one small thin wooden pegs, and repeating it three times over each peg, he is to strike them into different parts of the body of the image; such as one into the crown of the head, one into the forehead, two into the two eyes, two into the two upper arms, two into the two arm-pits, two into the two palms of the hands, two into the two nipples, two into the two sides of the body, one into the navel, two into the two thighs, two into the two knees, and two into the two soles of the feet. The image is then to be shrouded in the manner of a human corpse, conveyed to the cemetery, and buried in the name of the enemy, who (it is believed) will positively die after it.

What the *tubut-magoos* and the *chayhul qaf* are, may be ascertained by inquiring of adepts in the art.

A different method.

A human figure is to be sketched on the ground, or on an unburnt brick, or an image formed with earth; and having read over it the undermentioned incantation five hundred times daily, at noon, for a week, he is to give it a cut with a sword, or strike it with an arrow from a bow.

The following is a well-established spell or incantation :

يَا قَاهِرُ الْبَطْشِ الشَّدِيدِ أَنْتَ الَّذِي لَا يَطَاقُ انْتِقَامَهُ

"*Eea qahir-o, ulbut ish shudeed-e-untoolluzee, la-e-taq-o, inte-
"qamuhoo."*

i.e. O Punisher! full of wrath, thou art terrible; whose vengeance no one can endure.

* Or, the chapter *tubut* read *magoos* (backwards); i.e. every word spelt backwards.

† The place where Hindoos burn their dead.



CHAPTER XXXII.

Concerning the sciences of *tukseer* (or numbers) ; comprising the art of constructing *tawsees* (amulets) ; and *puleeta* (charms) ; the uses to which they are applied ; and in the name of the sick to consult horoscopes and predict future events.

Amulets are of various descriptions ; and the magic squares extend to a hundred houses in a line : but, I shall explain the subject by delineating them as far as a ten-house square. The science resembles arithmetic ; and in whichever way the numbers are added together, the sums total invariably correspond.

These magic squares embrace the following varieties ; viz. 1. *dopae*, 2. *solasee*, 3. *robaee*, 4. *moorubba*, 5. *khomasee*, 6. *moosuddus*, 7. *moosubba*, 8. *moosummum*, 9. *moostussa*, and 10. *moashur*, i.e. two-footed, ternary, quaternary, &c.

1. In filling up a *Dopae* (or two-legged) magic square, nothing is to be subtracted ; but the number is to be divided by 12, and with the quotient the squares are to be filled up, increasing one in every square as you proceed ; in manner following :

3	8	1
2	4	6
7		5

Should any thing remain, it is to be added to the number in the sixth or *kussur kay ghur* (fractional house). For example, the numerical quantity of the word *bismilla*, 786, divided by 12 gives 65 ; and 6 over. With this fill up, adding 65 in each house and 6 more in the sixth compartment ;

195	526	65
130	260	396
461		325



2. The mode of forming a *Solasee* magic square, is this. From a given number subtract 12; and with one-third of the remainder, fill up the divisions of the square as follows :

4	9	2
3	5	7
8	1	6

The above is the magic square of Huwa (Eve), whose number is 15. Deduct 12, there remain 3, a third of which being one, with this unit fill up the square, adding one in each division, until the whole be filled up; and whatever way the numbers are added together, they will form the same amount.

In thus subtracting and dividing, should one remain over and above, it is to be added (in addition to the other number), in the 7th house, if 2, in the 4th square; and then, the sums will correspond.

In forming *solasee* magic squares, the house with which to commence is likewise varied, according to their elements, whether it be earth, water, air, or fire; thus—

AIR.

2	7	6
9	5	1
4	3	8

FIRE.

4	9	2
3	5	7
8	1	6

EARTH.

6	7	2
1	5	9
8	3	4

WATER.

6	1	8
7	5	3
2	9	4



3. To form a *Robaee* magic square, deduct 30 from the given number; divide the remainder by 4; and with a quarter fill up 16 squares; thus,

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

This magic square is that of the word *ujjul* (death); its number 34. Deduct 30, remain 4; divide by 4, remains 1; with the latter fill up.

Should 1 remain over, add 1 to the 13th square; if 2, add 1 to the 9th; if 3, 1 to the 5th.

Besides this mode, there is another, by which *robaee* squares are formed; viz. subtract 21 from a given number, begin the remainder from the 13th house, and fill up to the 16th square; having previously filled up from 1 to 12 as above directed, fill up the other four: e.g. *Mureeum's* (Mary's) name is 290; deduct 21, remain 269; with it fill up thus:

8	11	270	1
269	2	7	12
3	272	9	6
10	5	4	271

4. *Moorubba* magic squares are also, like the *solasee*, of 4 kinds depending upon their elements; thus:



EARTH.

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

WATER.

14	4	1	15
7	9	12	6
11	5	8	10
2	16	13	3

AIR.

15	1	4	14
10	8	5	11
6	12	9	7
3	13	16	2

FIRE.

1	14	15	4
8	11	10	5
12	7	6	9
13	2	3	16

5. *Khomasee* magic squares are formed by subtracting 60 from any given number, dividing the remainder by 5, and with one-fifth filling up 25 squares, by increasing one in each house; thus :

7	13	19	25	1
20	21	2	8	14
3	9	15	16	22
11	17	23	4	10
24	5	6	12	18



If, in making the division for forming this square,

- 1 remain, one is to be added in the 21st square;
 2 16th do.
 3 11th do.
 4 6th do.

6. To form a *Moosuddus* magic square, deduct 105 from any given number, divide by 6, and with one-sixth fill it up; thus,

36	18	30	19	7	1
13	26	2	34	24	12
5	9	22	29	15	31
25	6	14	8	35	23
21	32	10	17	3	28
11	20	33	4	27	16

In forming the above square, should

1 remain, add one in the 31st compartment.

- 2 25th. do.
 3 19th. do.
 4 13th. do.
 5 7th. do.



7. To make a *Moosubba* magic square, you must deduct 160, divide by 7, and with one-seventh fill up, as follows :

40	23	13	45	35	18	1
32	15	5	37	27	10	49
24	14	46	29	19	2	41
16	6	38	28	11	43	33
8	47	30	20	3	42	25
7	39	22	12	44	34	17
48	31	21	4	36	26	9

In forming the above, if from 1 to 6 remain, add one in the 43rd house.

8. To make a *Moosummun* magic square, subtract 252, divide by 8, and with the quotient fill up the square, thus :

36	43	35	32	27	60	26	1
41	4	49	59	21	17	45	24
37	15	11	10	58	51	50	28
23	46	57	52	12	9	18	42
3	46	8	13	53	56	19	62
25	63	54	55	7	14	2	40
31	20	16	6	44	48	61	34
64	22	30	33	38	5	39	29



In forming this square, if from 1 to 7 remain, add one to the number in the 75th house.

9. If a *Moostussa* magic square be required to be made, subtract 360 from the given number, divide by 9; and with one-ninth fill up as follows :

70	59	27	16	76	55	43	22	1
50	39	28	6	66	54	33	12	81
40	18	7	67	56	34	13	73	61
60	29	17	77	46	44	23	2	71
20	19	78	57	45	24	3	72	51
30	8	68	47	25	14	74	62	41
9	79	58	37	35	4	64	52	31
10	69	48	36	15	75	53	42	21
80	49	38	26	5	65	63	32	11

If in this from 1 to 8 remain, add one in the 73rd square.



10. *Moashur* magic squares are formed by subtracting 405 from any given number, dividing the remainder by 10, and with one-tenth filling it up thus :

28	60	42	61	39	70	98	72	34	1
33	4	26	74	76	95	84	24	21	69
69	88	13	92	10	90	86	12	13	32
2	79	14	50	53	56	43	87	22	99
71	96	85	55	44	49	54	16	5	30
66	19	8	45	58	51	48	93	82	35
36	20	94	52	47	46	57	7	81	65
37	23	89	9	91	11	15	88	78	64
63	80	75	27	25	6	17	77	97	38
100	41	59	40	62	31	3	29	67	73

In this, if from 1 to 9 remain, add one in the 91st house.

Such magic squares are used for establishing friendship and creating enmity, to shut one's mouth in regard to another; to prevent dreaming; to cast out devils, &c. &c.

For cementing friendship they are written about the new moon,* and the days best adapted for the purpose are Fridays, Mondays, Wednesdays, and Thursdays; and the hours most propitious on those days are those of Jupiter, Mercury, and Venus (vide p. 13). In this way exorcists have likewise fixed the hours and days for causing enmity, &c., particulars of which may be learnt by studying the science of *tulaseer* (p. 231).

These magic squares are, for all purposes, written on a white porcelain plate, or on paper, the inscription is then washed off with water and the latter drunk; or they are worn about the person; or they are burnt, and the individual is smoked with their fumes; or they are kept suspended in the air; or having been made into charms by being enveloped in cotton, they are dipped in odoriferous oils and

* That is, from the 1st to the 15th of the month.

† The epidermis of the betula bhojpatra.—Wall.



burnt in a lamp; or they are engraved on rings and worn on the fingers. Some persons write the *taweez* or *ism* on *bhoopputur*,† or have it engraved on a thin plate of silver, gold, &c., roll it up or fold and form it into a *taweez* or *puleeta*, cover it with wax, and sew some superior kind of cloth or brocade over it; or they insert it into a square hollow case or tube of gold or silver, seal it hermetically, and wear it suspended to the neck, or tie it to their upper arms or loins, or stick it into their turbans, or tie it up in a corner of their handkerchiefs and carry it about their person. People very generally have empty *taweezes* made, and suspend them to the necks of their children, together with a *nadulee** in the centre, as well as some *baghnuk* (tigers' nails) set in silver, &c.; and when they obtain a *taweez* from any renowned *mushaekh* or *moolla*, or can procure a little of any sacred relic offered on shrines, such as flowers, *sundul*, &c., they put these into them.

Some by witchcraft familiarize themselves with, and bring under their command various species of creepers and roots of tree,† part of which they dig up, and putting them into tubes of iron or brass, &c., wear them on their upper arms; or twist some white or two or three-coloured thread round them, and wear them in the form of a *taweez*.

Some few kill a double-headed snake on an *amows*‡ Sunday, or on any Sunday or *amows*-day; and having read some incantation over it, put into an earthen pot and bury it under ground. After its flesh has undergone the process of putrefaction, they take the bones, thread them, and wear them around the neck as a cure for *scrofula*. Sometimes they also suspend them to the necks of their children.

Independently of these *taweezes*, &c., they tie on the feathers, hairs, bones, &c. of various kinds of birds and quadrupeds, for the purpose of warding off apparitions, genii or devils, misfortunes, &c.

At the time of forming these *taweezes*, the face of the *talib* (seeker) is to be directed towards the house of the object.

In constructing *taweezes* or *puleetas* with the sentences of the *Qoran* or other supplications, the numerical value of the letters (p. 204) are added together, and with the sum total the squares are filled up.

Some people make magic squares with the number of any one of the ninety-nine names of the Most High God.

In the sacred *Huddees* the Prophet (the blessing! &c.) has said, that if any one keep in mind the ninety-nine names of God the Most Glorious, and constantly repeat them, God will preserve him from the torments of hell and the anguish of the grave.

* A stone, having generally a verse of the *Qoran* engraved on it.

† Or rather they bring under subjection the devils or genii who are supposed to reside over these, so that by the use of them they obtain their wishes.

‡ *Amows*, the day on which the conjunction of the sun and moon takes place.



The ninety-nine names or attributes of the Deity, with the numerical value of their letters, are as follows :

1. *Allah-o!* ... 66. God, or worthy and fit to be worshipped. *Use.* For all purposes.
2. *Ruhman-o!* ... 293. The bestower (the element, the beneficent). *Use.* For the enlightening of one's mind.
3. *Ruheem-o!* ... 258. The Merciful, and the giver of daily food of various kinds. *Use.* For increase of rank.
4. *Malik-o!* ... 91. The Lord, entitled to govern the whole universe. *Use.* For obtaining wealth.
5. *Qooddoos-o!* ... 170. The Holy, and pure from all blemish. *Use.* For fear.
6. *Sulam-o!* ... 131. The Securer from all evils (Saviour). *Use.* For health.
7. *Momin-o!* ... 136. The giver of security at the day of judgment. *Use.* For security against enemies.
8. *Mohymin-o!* ... 145. The acquainted with men's actions, secret or revealed. *Use.* For one's protection and defence.
9. *Azeez o!* ... 94. The excellent and incomparable (august) *Use.* For increase of honour and dignity.
10. *Jubbar-o!* ... 206. The Almighty supreme. *Use.* For being independent of princes.
11. *Mootukubbir-o!* ... 662. The lofty doer. *Use.* For increase of wealth and dignity.
12. *Khalik-o!* ... 731. The creator. *Use.* For obtaining an easy labour.
13. *Moosunwir-o!* ... 336. The sculptor or fashioner. *Use.* For the cancelling of debts.
14. *Guffar-o!* ... 1,281. The pardoner of sins. *Use.* For pardon of sins.
15. *Quhar-o!* ... 306. The ruiner of the arrogant. *Use.* For preservation from tyranny.
16. *Wuhab-o!* ... 14. The discoverer. *Use.* For finding things lost.
17. *Ruzaq-o!* ... 308. The giver of daily food to mankind. *Use.* For increase of subsistence.



18. *Futtah-o!* ... 489. The accomplisher of affairs. *Use.* For victory.
19. *Aleem-o!* ... 150. The omniscient. *Use.* For acquiring science.
20. *Qabiz-o!* ... 903. The punisher of tyrants, (the hard grasper). *Use.* For ruining enemies.
21. *Basit-o!* ... 72. The maker abundant of daily bread, of whose he will. *Use.* For the increase of one's daily bread.
22. *Khafiz-o!* ... 1,481. The subduer of whom he wills. *Use.* To cause the distress of one's enemies.
23. *Rafay-o!* ... 351. The exalter of whom he wills. *Use.* For the raising of one's dignity.
24. *Moiz-o!* ... 117. The giver of greatness in the world to whom he wills. *Use.* For honour.
25. *Mozil-o!* ... 770. The ruiner of whom he wills. *Use.* For the ruining of one's enemies.
26. *Sumeeu-o!* ... 180. The hearer without ears. *Use.* For ear-ache and deafness.
27. *Busseer-o!* ... 302. The see-er without eyes. *Use.* For knowing the secrets of the heart.
28. *Hukum-o!* ... 68. The commander. *Use.* For sovereignty.
29. *Adul-o!* ... 104. The just. *Use.* For justice and happiness.
30. *Luteef-o!* ... 129. The conferrer of favours upon mankind. *Use.* For obtaining good fortune.
31. *Khubeer-o!* ... 812. The communicator of information. *Use.* For ascertaining mysteries.
32. *Huleem-o!* ... 88. The long-suffering towards sinners. *Use.* For the relief of pains and afflictions.
33. *Azeem-o!* ... 1,020. The great. *Use.* For greatness.
34. *Guffoor-o!* ... 1,286. The pardoner of sins. *Use.* For the pardon of sins.
35. *Shookoor-o!* ... 526. The rewarder of true worshippers. *Use.* For the removal of sorrow.
36. *Alee-o!* ... 110. The Most High. *Use.* For greatness.
37. *Kubeer-o!* ... 232. The lord of greatness. *Use.* For having one's wishes granted.



38. *Hafeez-o!* ... 998. The guardian. *Use.* For fear.
39. *Mogeet-o!* ... 550. The giver of strength. *Use.* For establishing an affair firmly.
40. *Huseeb-o!* ... 80. The taker of accounts of his servants on the day of resurrection. *Use.* For liberty from confinement.
41. *Juleel-o!* ... 73. The glorious. *Use.* For generating fear in the mind of an enemy.
42. *Kureem-o!* ... 270. The munificent. *Use.* For the accomplishment of one's affairs, spiritual as well as temporal.
43. *Rugeeb-o!* ... 312. The guardian of mankind. *Use.* For liberation.
44. *Moojeeb-o!* ... 55. The answerer of prayer. *Use.* For one's prayers being heard.
45. *Wasay-o!* ... 137. The He whose gifts are various. *Use.* For the opening (*i.e.* the prosperity) of one's shop.
46. *Hukeem-o!* ... 78. The performer of, not by art alone. *Use.* For a knowledge of God.
47. *Wudood-o!* ... 20. The friend of the devout. *Use.* For affection.
48. *Mujeed-o!* ... 57. The lord of glory. *Use.* For recovery from serious indisposition.
49. *Baess-o!* ... 573. The raiser of the dead from their graves. *Use.* For the anguish of the grave.
50. *Shuheed-o!* ... 319. The knower of things, visible and invisible. *Use.* For the removal of disobedience in children.
51. *Huq-o!* ... 108. He whose nature is unchangeable. *Use.* For the acquisition of art.
52. *Wukeel-o!* ... 66. The protector of human affairs. *Use.* For protection from lightning and fire.
53. *Quwee-o!* ... 116. The giver of strength. *Use.* For overcoming an enemy.
54. *Muteen-o!* ... 500. He whose strength is all powerful. *Use.* For the increase of woman's milk and of water.



55. *Wulee-o !* ... 46. The bestower of friendship. *Use.* For making one's master subservient to his will.
56. *Humeed-o !* ... 62. The praised. *Use.* For the removal of the habit of evil speaking.
57. *Mohsee-o !* ... 148. The wise. *Use.* For curing forgetfulness.
58. *Moobdee-o !* ... 56. The creator (without materials) of mankind. *Use.* Employed by women for facilitating labour.
59. *Mosed-o !* ... 124. The raiser of mankind after death. *Use.* For the knowledge of hidden things.
60. *Mohee-o !* ... 58. The burner of corpses. *Use.* To ward off devils and fairies.
61. *Moomeet-o !* ... 490. The destroyer of the living. *Use.* For the death of an enemy.
62. *Hyee-o !* ... 18. The living one who never dies. *Use.* For the riddance of insects that infest fruit on trees.
63. *Qyeeoom-o !* ... 156. He who exists from everlasting to everlasting. *Use.* For long life.
64. *Wajid-o !* ... 14. The finder out, whose rank is exalted. *Use.* For finding things lost.
65. *Majid-o !* ... 48. He, whose dignity is high and lofty. *Use.* For the attainment of wealth.
66. *Wahid-o !* ... 19. The one, who has no equal in nature and attribute. *Use.* For liberation.
67. *Sumad-o !* ... 134. The independent. *Use.* For preventing indigence.
68. *Qadir-o !* ... 305. The Lord of power. *Use.* For removing distress and distraction.
69. *Mooqtudir-o !* ... 744. The all-powerful. *Use.* For obtaining dignity and wealth.
70. *Moquddim-o !* ... 184. The bringing forward good and bad. *Use.* For warding off distress.
71. *Mowukhir-o !* ... 846. He who puts whomever he wills last. *Use.* For the fulfilment of one's desires.



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- Unwul-o ! ... 37. The first, or from eternity. *Use.* For conquering one's enemy in battle.
73. Akhir-o ! ... 801. The last, or to eternity. *Use.* For preservation from fear of every kind.
74. Zahir-o ! ... 1,106. He whose existence is clear. *Use.* For preservation from blindness.
75. Batin-o ! ... 62. He whose secrets are hidden. *Use.* For becoming the friend of mankind.
76. Walee-o ! ... 47. The king from beginning to end. *Use.* For preservation from all domestic misfortunes.
77. Moota-Allee-o ! ... 551. The most sublime. *Use.* For obtaining the accomplishment of one's wishes.
78. Bur-o ! ... 202. The doer of good. *Use.* For removing evil.
79. Tuwab-o ! ... 409. The hearer of those who repent. *Use.* For the pardon of sins and admission into the presence of the deity.
80. Moontugeem-o ! ... 630. The taker of revenge on sinners. *Use.* For the enlightenment of the grave.
81. Afw-w-o ! ... 156. The eraser of sins. *Use.* For the pardon of sins.
82. Ruooof-o ! ... 286. The merciful. *Use.* For causing the liberation of the oppressed from the hands of the oppressor.
83. Malik-ool-Moolk-o ! ... } ... 212. { The distributor (in the world), or Providence. *Use.* For wealth.
84. Zool-jullal-wul-ikram-o ! } ... 1,100. { The lord of greatness and glory. *Use.* For the answering of prayer.
85. Moqsit-o ! ... 209. The just or equitable. *Use.* For keeping off evil imagination.
86. Jamay-o ! ... 114. The assembler of mankind on the day of judgment. *Use.* For uniting with those from whom one has separated.
87. Gunnee-o ! ... 1,060. The opulent. *Use.* For wealth.
88. Mogunnee-o ! ... 1,100. The maker of independence. *Use.* For becoming independent of mankind.



- Mooatee-o!* ... 129. The giver to whom he wills. *Use.*
For preservation from ignominy.
90. *Manay-o!* ... 161. The protector from misfortunes. *Use.*
For preservation from an enemy's power.
91. *Zarr-o!* ... 1,001. The spoiler of whom he wills. *Use.*
For warding off the devil.
92. *Nafay-o!* ... 201. The bestower of gain. *Use.* For pro-
fits in agriculture and trade.
93. *Noor-o!* ... 256. The giver of light. *Use.* For the
illumination of one's mind.
94. *Hadee-e!* ... 20. The director or guide. *Use.* For the
accumulation of possessions.
95. *Budee-o!* ... 86. The creator of new things. *Use.* For
the comprehension of things abstruse.
96. *Baqee-o!* ... 113. The Eternal Exister. *Use.* For the
approval of one's actions.
97. *Waris-o!* .. 707. The He who will remain when creation
is no more. *Use.* For tranquillity.
98. *Rusheed-o!* ... 514. The all-wise director. *Use.* For one's
important desires to be fulfilled.
99. *Suboor-o!* ... 298. The most patient or long-suffering to-
wards sinners. *Use.* For the silenc-
ing of an enemy.*

Besides the preceding, there are other descriptions of amulets, charms, &c., used for various purposes, a few of which I shall offer as examples; for instance,

If a person void urine involuntarily in his sleep, the following amulet is to be written and suspended to his neck.

<p>موسولاه 111</p> <p>Mur-Moosullah 111.</p>	<p>5111 موسولاه 5</p> <p>5. Moosullah 5111.</p>	<p>س 30 11</p> <p>11. S. 30.</p>
<p>د ه ح ح ح</p> <p>D. h. H. H. H.</p>	<p>د ع ا ند 111</p> <p>d. n. A. a. 111.</p> <p>Rijal-ool-gyb.</p>	<p>يم مر 115</p> <p>Yem-mur. 115.</p>

* The above ninety-nine names, as given by different authors, vary in some trifling degree. Our author has inserted them in this work according to that which he considered the most correct.



By keeping the following talisman near one, demons, fairies and enchanters will not attack them.

8	1490	1493	1
1492	2	7	1491
3	1495	1488	6
1489	5	4	1494

If one be afflicted with *naft-tulna* (lit. shifting of the navel) * a few of the following talismans are to be written, the writing washed off with water, and the latter drank; and one of them is to be tied on with thread over the navel.†

Wulakin <i>but</i>	Amreehee <i>his purposes</i>	Ala <i>over</i>	Gálaybo <i>is Lord</i>	Wo Allah-ho <i>for God</i>
Askur <i>the generality</i>	Wulakin <i>but</i>	Amreehee <i>his purposes</i>	Ala <i>over</i>	Gálaybo <i>is Lord</i>
Unnas <i>of men</i>	Askur <i>the generality</i>	Wulakin <i>but</i>	Amreehee <i>his purposes</i>	Ala <i>over</i>
La <i>do not</i>	Unnas <i>of men</i>	Askur <i>the generality</i>	Wulakin <i>but</i>	Amreehee <i>his purposes</i>
Ecalumoon <i>understand</i>	La <i>do not</i>	Unnas <i>of men</i>	Askur <i>the generality</i>	Wulakin <i>but</i>

* Or the umbilical vein; (perhaps the aorta or coeliac artery, as it is said to pulsate;) which is supposed by the Indian physicians to be occasionally shifting from its place, and thus to occasion various morbid symptoms.

† The charm is to be read from right to left, horizontally, and then downwards, or vice versa; when it will run thus: "for God is Lord over his purposes; but the generality of men do not understand."—(Sale's *Qoran* 1825, chap. xii, page 60.)



The following is a cure for the *tick*. Two or three such are to be written; and every now and then, one is to be washed in water, and the fluid drank.

15	35	92	6
ॐ	ॐ ॐ ॐ w. r. 2	ॐ ॐ w. r.	ॐ ॐ ॐ w. d. a.
1 ॐ A a	18	23	5
2	88	23	1 La-a
ॐ ॐ 5 a	39	9	2

The following *ism* is to be repeated over water; and then having blown your breath upon it, the patient is to drink it off, and the *piles* will be cured.

“Departest thou? Depart! depart! Running water, dry up!
“Such is the speech of *Juhannea Sahib*, the Lord of mortals, who has travelled all round the world. Quickly, begone!”

This *robæe* magic square, if written and tied on to the neck, will render an attack of the *small pox* mild; viz.

8888	12221	15554	1111
14443	2222	7777	13332
3333	17776	9999	6666
11110	5555	4444	16665



The under-written *dopace* magic square, formed out of the number of the sacred volume, (i.e. the *Qoran*,) answers for all purposes.

2,911,536,642	7,764,097,710	970,512,213
1,941,024,426	3,882,048,855	5,823,073,284
6,723,585,497		4,852,561,063

When a house is haunted by genii and devils, the following amulet is to be written and put up over the door, and they will vanish.

<p style="text-align: center;">§§§§§§§§§§ §§§§§§§§§§ O Mohommud! §§§§§§§§§§ O GOD §§§§§§§§§§</p>					
MEERAKEEL!	il Momeneen <i>the Faithful</i>	Unnuzur-o-fee <i>he regards</i>	Hil Momeneen <i>to the faithful</i>	Nusseroon-Min Allah <i>Succour is from God</i>	JIBEREEL!
	Fa Innuka <i>verily</i>	Fa Innuka <i>verily</i>	Wo Fattah <i>victory</i>	Unnuzur-o-fee <i>he regards</i>	
O ALLEE!	Khyr-ool Nasayreen <i>The best of Helpers.</i>	Qureeb <i>elect</i>	Lee Usiah <i>the best for us</i>	Fa Innuka <i>verily</i>	O ALLEE!
	WulBushar-o <i>towards men</i>	Asbureen <i>the most patient.</i>	OonNasayreen <i>of helpers</i>	Khyr <i>The best</i>	
TEEBEEL!					TEEBEEL!



JIBREEL OF ABOO BUKR.

MEKKAEL OF OOMUR.

Innuhoo Verily it is	min from	Soolaymān Solomon	Wo Innuhoo and verily it is	Bismilla in the name of	Hir-ruhman the Merciful,	Nir-ruheem the Compassionate,
min from	Soolaymān Solomon	Wo Innuhoo and verily it is	Bismilla in the name of	Hir-ruhman the Merciful,	Nir-ruheem the Compassionate,	in do
Soolaymān Solomon	Wo Innuhoo and verily it is	Bismilla in the name of	Hir-ruhman the Merciful,	Nir-ruheem the Compassionate,	in do	la not
Wo Innuhoo and verily it is	Bismilla in the name of	Hir-ruhman the Merciful,	Nir-ruheem the Compassionate.	in do	la not	ta-al-oo rise
Bismilla in the name of	Hir-ruhman the Merciful,	Nir-ruheem the Compassionate,	in do	la not	ta-al-oo rise	ala against me
Hir-ruhman the Merciful,	Nir-ruheem the Compassionate,	in do	la not	ta-al-oo rise	ala against me	wa atoones but come and surrender
Nir-ruheem the Compassionate,	in do	la not	ta-al-oo rise	ala against me	wa atoones but come and surrender	Moosleemeen to Moosulmans

ISRAEL OF OOSMAN.

XXII]
The following diagram is to be written on a wall facing the individual beset with the devil. The patients' sight may daily fall upon it. By so doing the devil be removed.

ANCIENT AND MODERN.



To consult horoscopes in the name of the sick.

The manner is as follows. Having learnt the name of the patient and that of his mother, the numerical value of them are to be ascertained by means of the *abjud kay hissab* (vide Glossary) ; the numbers added together and divided by 12. Should 1 remain, the patient's destiny is considered to be in the sign of the zodiac *Hummul*, or the Ram ; if 2, *Sowr*, or the Bull ; if 3, *Jowza*, or the twins ; if 4, *Surtan*, or the Crab ; if 5, *Ussud*, or the Lion ; if 6, *Soomboolla*, or the Virgin ; if 7, *Meezan*, or the scales ; if 8, *Agrub*, or the Scorpion ; if 9, *Qows*, or the Archer ; if 10, *Juddee*, or the Horse ; if 11, *Dullo*, or the Watering-pot ; and if 12, *Hoot*, or the

When his sign of the zodiac has been thus ascertained, by reference to the table at p. 57, we ascertain what his planet is, and by further consulting the dispositions of planets at p. 13, we are informed of what *his* qualities are. But our present object is not to state the years in which he or she (man or woman) are in danger of forfeiting their lives ; which fatal period if they survive, they will attain the full period of life, viz. one hundred and twenty years. The same has been exhibited collectively in the annexed table, where the particular years in which males and females are set down under their respective signs. The cure is to be effected (*i.e.*, death warded off) by recourse to amulets, charms, &c.



SIGNS OF
THE
ZODIAC.

Ham-
mal or
Ram.
Sowr
or
Bull.
T
Scom.
Ab
or
Scorpion.
Cow
or
Archer.
Jaddee
or
He-Goat.
Dullo or
Watering-
pot.
Hoot
or
Fishes.

CSL

AMULETS AND CHARMS.

Man.	7 13 20	12 30	4 12 20 30 40 50	7 19 30	8 16 20 40 50	2	18	30 39	2	7 15	30	7
Woman.	1 9 20 50	5 30	2 4 10 15	4 19 30 40	5 20 40	16 20 40	17	4 12 3	2	3	1	2 56 30 40

*In the name of the sick, to predict future events.*

When a person requires the future destiny of a sick person to be foretold, it is necessary to ascertain, first, the time when the individual was taken ill. Having ascertained the day, by consulting the statement given below for every day in the week, his lot is to be foretold. Should the day have been forgotten, the number of the name of the patient and that of his mother are to be added together and divided by 7. Should 1 remain, he must have been taken ill on a Saturday; should 2 remain, on a Sunday; should 3 remain, on a Monday; should 4 remain, on a Tuesday; should 5 remain, on a Wednesday; should 6 remain, on a Thursday; and should 7 (*i.e.* 0) remain, on a Friday.

Having thus determined the day, the event is to be prognosticated as follows:

Saturday is Saturn's day. If one be taken ill on that day, the cause may be attributed to grief, or heat of blood, or to a malignant eye. The symptoms are, headache, palpitation of the heart, urgent thirst, restlessness, want of sleep, bleeding from the nose or bowels. *Prognosis.* His disease will be of seven days' duration, but will remain at its height one day and three hours, and he will ultimately recover. *Cure.* For such a patient they must give *sudqa*,* and have recourse to such remedies as amulets, charms, &c.

* *Sudqa*, alms or propitiary offerings. That is, rupees, pice, any animal, clothes, grain, eatables, &c. are waved over the patient, or only shewn to him, or solely in his name given away in alms to *fugers*: or they are merely placed near the foot of a tree, or near some water-edge, or on the spot where four roads meet, &c. *Moolias* and *secanas*, however, establish *sudqas* of various kinds. The following is a specimen of one of them. They form an image of *mash*-flower, about a span and a half or two spans long, in the shape of a man, or that of *hunnomân* (the Hindoo-monkey-god). They place a stick about a span long, having rags wound round its two ends, into the doll's mouth, and light the two ends, as well as the lamps formed of paste on the head and hands of the image; and on its forehead they form *namum* (the mark which *Hindoos* make on their foreheads). Nay, they even pierce its body all over with nails, and thus set it up in a large *koonday* (or *theekray*, a broken piece of an earthen pot). In front of it they place balls formed of boiled rice, coloured black, yellow, and red, eggs also of those colours, and a *kuleeja*, which they pierce or not, with the thorns of the *kara-tree* (*webera tetrandra*, Willd.; the thorny caray), sheep's blood, two or three undressed fishes, and scatter flowers, *bhaje* (greens), &c. all round it. They then light a *jotee* (or large lamp made of flour paste), having four wicks, formed of cloths which had been worn by the patient, in four or five kinds of oil, and place the *jotee* on the blood. When all the lamps are thus lighted, the doll presents so hideous a figure, as to resemble the devil himself. Having waved the *theekray* over the patient, they deposit it in some place or other, as above stated; after which, they wash the patient's face and hands, and tie on to his neck such *tawees* or *gunda*, as may be required.



Sunday is the sun's day, on which if any one be taken ill, the case is as follows :—*Cause.* The disease is occasioned by the malignant eye of a green-complexioned woman, in whose presence he has partaken of some rich and savoury dish. *Symptoms.* First, the patient complains of lassitude, succeeded by universal rigours, followed by heat, headache, soreness in all the bones of the body, eyes suffused with blood, countenance yellow, no rest or ease all night. *Prognosis.* The disease will be of fourteen days' duration when it will cease. *Treatment.* The usual remedies for such symptoms are to be employed.

Monday is the moon's day, on which, if one be taken ill, the *cause* is, catching cold after bathing or over exertion. *Symptoms.* Pain in the loins and calves of the legs, palpitation in the liver, retching, giddiness, great drowsiness. *Prognosis.* The disease will continue forty days, after which the patient will be restored to health. *Treatment.* The exhibition of the usual remedies.

Tuesday is Mars's day, on which if one be taken ill, the *cause* is, the patient attacked by demons and fairies. *Symptoms.* Pain in the chest and loins, and especially around the navel; shiverings, want of sleep and appetite, great thirst, incoherence of speech, eyes bloodshot. *Prognosis.* The disease will continue seven days, after which the patient will recover. *Treatment.* The administration of the usual remedies.

Wednesday is Mercury's day, on which if one be taken ill, the *cause* is, the patient having made a vow for the dead and not fulfilled it; or being over-morrowful for any thing lost, or labouring under distress of any kind. *Symptoms.* Pain in the head, neck, wrists, or loins. *Prognosis.* The disease will last nine days : but at its acme, a day and a half (15 hours) : ultimately the patient will recover. *Treatment.* The usual one.

Thursday is Jupiter's day, on which if one be taken ill, the *cause* is, the patient being beset with the shadow of a fairy. *Symptoms.* Pain about the neck and umbilicus, startings in sleep, disrelish for food and drink, laying quiet with eyes shut. *Prognosis.* The disease will continue ten days, after which the patient will experience a recovery. *Treatment.* The usual remedies are to be had recourse to.

Friday is Venus' day, on which if one be taken ill, the *cause* is some corporeal affection. *Symptoms.* Great drowsiness and lassitude. *Prognosis.* The malady will continue twelve days, and the height of the exacerbation two days, after which the patient will recover. *Treatment.* As usual.



CHAPTER XXXIII.

Concerning 1st the ascertaining of unknown things by the viewing of *Unjun*, or lamp-black, alias the Magic Mirror. 2nd. Viewing of *Hazirat*, or the flame of a charnwick. 3rd. The giving of the *Purree kay Tubuq*, or Fairy-Tray; and the performing of *Nahown*, or the Fairy-Bath.

SEC. 1. *Viewing of Unjun (lamp-black) or the Magic Mirror.*

For the purpose of ascertaining where stolen goods are concealed, or the condition of the sick who are possessed by the devil, or where treasure has been buried, they apply *unjun* to the palms of the hand of a child or an adult, and desire him to stare well at it.

I have generally heard it said, that *Jogees* and *Sunneasees* are accustomed to practise these arts, and that they have often in this manner made themselves masters of treasure hid in the earth.

Some of the ignorant and foolish among the *vidjars* say, that treasure concealed, lies scattered about at night like sparks of fire, and sometimes rolls about like a ball of fire at the place where it is deposited; and that it is either by this circumstance, or by the application of *unjuns*, that its situation is ascertained.

The person to the palm of whose hand the *unjun* is applied occasionally mutters a great deal of ridiculous nonsense, and sometimes that "at such and such a place there is a *lota*, *deg*, or *caravan*, full of *rupees*, *pagodas*, or *gold mohurs* buried." Sometimes he learns something regarding the condition of the sick, that it is either a "corporeal one, or that it is produced by conjuration, or by the demon" of such and such a place wishes for certain eatables." He continues talking and describing all the particulars relative to these things.

Unjuns are of five kinds, viz.—1st. *Urth unjun*, used for discovering stolen property.—2nd. *Bhoot unjun*, for ascertaining what regards devils, evil spirits, and the condition of the sick.—3rd. *Duhma unjun*, for finding out where treasure is concealed.—4th. *Surva unjun*, applicable to all purposes.—5th *Alope unjun*, which, if applied to the eyes or forehead of a person, renders him, wherever he be, invisible to others while they may remain visible to him.

I myself place no faith in such *unjuns* and *hazirates*. Although born in this very country (Hindoostan), bred and educated among this (the Moosulman) race of people, through the blessing of God and the friendship of the great, by the studying of good books and the hearing of good counsel, the credibility of the existence of any such thing has been entirely effaced from my breast. Let no one imagine I assert



thus to flatter Europeans (may their good fortune ever continue!) God preserve me from any false assertion.

1st and 2nd. *Urth* and *B'hoot unjun*.—For both these they take *agura kee jur** and *suffeid goomchee kee jur*,† or merely *suffeid bis-k'hop-ray kee jur*,‡ triturate it well with water, rub it on the inside of a piece of a new earthen pot, and place it inverted over a lamp lighted with castor-oil and collect the lamp-black. The latter is then mixed with oil and applied to the hand of a footling child, who particularly details every thing regarding it: such as concerning property stolen, the condition of the sick, whether the patient has only a corporeal affection or is beset with the devil, &c.

3rd. *D'hun unjun*.—They take a piece of white cloth, and soak it in the blood of any of the following animals, viz., a cat, *toe* (King-Crow), *ghooghoo* (owl), or a *chogod* (a particular large species of owl), and having rolled up their eyes, liver, and gall-bladder in it, use it as a wick in a castor-oil lamp. The lamp-black acquired from it being mixed with castor-oil and applied to the hand, the invisible, &c. will become visible.

4th. *Allope unjun*.—A handful of *bullayr kay dana*,§ is burnt in a small earthen *lota*, so as to prevent its smoke escaping, is reduced to powder, and well levigated with castor-oil. This is applied to the palm of the hand of any one, and he is desired to state what he sees. After two or three *g'hurrees* he will say something to this effect: "First, I observed the *Furash*|| coming; he swept the ground and departed. Then came the water-carrier, who poured water on the floor and went away. The *Furash* returned and spread the carpet. Next came a whole army of fairies, &c.; to whom succeeded their commander seated on a throne." Thus he relates the different circumstances as they present themselves to his view. Then, whatever may be the reason for which they have caused the officer's presence, it is related to him, and he never fails to grant what is required of him.

Surva unjun is one which any person by applying to the hand may behold; whereas the other kinds of *unjun* require to be viewed by a child, whether boy or girl, born, foot-foremost (or a footling case), which cats'-(i.e. grey) eyes, and a first-born; one that has not been bitten by a dog, or that has no large scar of a burn on him. To such a one the *unjun* and *hazirat* will certainly appear; to others, most probably not.

5th. *Alope unjun*.—For its use, vide p. 254.

* Root of the *achyranthes aspera*, Lin. The rough *achyranthes*.

† Root of the white *abrus precatorius*, Lin. Jamaica wild-liquorice.

‡ Root of the *trianthema decandra*, Willd., the trailing *trianthema*.

§ Seed of the *dolichos lablab*, Var.

|| *Furash*. A man whose business it is to sweep the ground and spread carpets.



SEC. 2. The viewing of Hazirat, or Charm-wick.

There are certain well-known and established *puleetas* which are solely used for this purpose. When they wish to light one of the *hazirat-puleetas*, they take, at the place appointed for the *hazirat*, a new earthen pot and an earthen cover, wash them well with water, apply a few patches of *sundul* on the pot, tie some wreaths of flowers around its neck, and deposit near it all sorts of fruits and sweetmeats, and burn benjamin-pastiles. Then placing the cover on the pot, they put some odoriferous or sweet-oil into the lid, and having lighted the *puleeta* which constitutes the wick, read some established spell over it in Arabic. The boy or girl having been bathed, decked out in clean clothes, and adorned with flowers, is desired to stare at the flame, and to relate what he observes in it; and, as detailed under the head of *unjun*, he will describe every thing respecting property stolen, diseases, &c.

Some people write the following *taweez* :

			9
	0		0
12	All seeing !	3	Omnipresent !
	4	11	5
		6	10
13			

and paste it on the back of a looking-glass, and desire the child to look into the glass.

Some write the following magic square

4	9	2
3	5	7
8	1	6



On a porcelain or copper plate, fill it with water, and desire the child to look into it.

Some people, while performing any of the preceding three things, write the undermentioned on the child's forehead, viz. *Fu-kushufne uka gitta-aka, fu-busurokul ee-or-ma juddeed uhzur-ool-ginnay jaffur bin tyar*; i.e. "We have removed the veil from off thee, and thy sight is become new this day. Come, Genius, Jaffier son of Tyar."

Other *Hazirat* magic squares are as follows, which are to be written, together with the intention for which they are used, on the *puleeta*.

9	3	7	1
6	2	8	4
3	9	1	7
2	6	4	8

11	14	1	8
4	5	10	15
6	3	16	9
13	12	7	2

The following is a specimen of an Arabic incantation: *Bismilla hir-ruhmannir-ruheem.—Usheetun, Shuteetun, Kubooshin, Shaleesha, Sheesin, Qorbutashin, Murmoonin, Mymoonin.**

SEC. 5. *The giving of the Purret kay Tubuq (or Fairy Trays), and the performing of Nahown† (or Fairy Bath).*

It is had recourse to by both men and women under the following circumstances: viz. When a person is subject to constant sickness, or has the misfortune not to succeed in obtaining a wife; or, if married, have no progeny for three or four years; or if a girl at the age of thirteen or fourteen, not having been unwell, become pregnant, or being possessed with fairies, devils, enchantment, &c. be, in a few days or months, seized with uterine hemorrhage followed by abortion, or if a child be born, and die either immediately or in a few days after birth, or remain puny and weak; or if a man and wife do not agree; or a man cannot obtain employment; or, if in service, it prove unprofitable to him. When such misfortune befalls any one

* After the commencement, which is, "In the name of God, the merciful and compassionate," it comprises merely the names of genii.

† *Nahown*, (lit. bathing) signifies in its more extended sense, and as usually made use of to express, the bathing a person with water, accompanied by the reading of something, and the observance of certain forms and ceremonies.



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(male or female), it becomes necessary for him or her to have the ceremony of *Nahown* performed, or to give the fairy *tabuq*, with a view of causing such circumstances to take a favourable turn.

The viewing of *Unjun* and *Hazirat* are used to ascertain things unknown; whereas *Nahown* is employed for removing known evils, such as devils, &c.

Nahown is practised by *Seeanas* (conjurers), alias *Moollas** and *Purree-walees* (fairy-women).

The method of performing it by the former is as follows:

They take water from seven or nine different places, such as wells, rivers, seas, &c. put it into a new earthen pot, together with a few of the leaves of seven or nine of the following different trees and plants, viz. of the pomegranate, guava,† lime, orange *moogra*,‡ *chumbaylee*,§ *subza*,|| *maynhdee*,¶ *downa*,** *murwa*,†† *goolcheenee*,‡‡ *gaynd*,§§ read once over it, if intended for the removal of the devil, enchantment, &c. the *Soora-e-Easeen* (chap. xxxvi), or the *Mozum-mil* (chap. lxxiii); and if for *bukht k'holna* (changing one's bad luck), the *Soora-e-Innafut-huna* (chap. xlviii) blow upon the water, and set it aside. They then place in front of the patient a human figure (vide note, p. 252), or that of Hunnoman, ||| in length between a span and a cubit, made of *maash kay ata*; ¶¶ tie to its neck one end of a cord formed of three kinds of coloured thread, and the other to the patient's waist or neck, before whom they deposit the *kuleeja* of a sheep, cocoa-nuts, two or three kinds of flowers, some *k'heelecan*, *bungreean*, a piece of yellow cloth, a sheep, or a fowl; and taking nine limes, they repeat the *aet-col-koorsee* over each, and divide them into two, placed on the head, shoulders, loins, back, knees, and feet of the patient, respectively; then bathe him with the above mentioned pot of water. In bathing, they necessarily dig the place a little, to allow of the water being absorbed into the earth; for should any other person happen to put his foot on the water, the same misfor-

* Lit. a learned man, a doctor.

† *Paidium pyrifera*, Lin.

‡ *Jasminum undulatum*, Lin.; the wavy-leaved jessamine.

§ *Vitex trifolia*, vel *jasminum grandiflora*, Lin. Catalonian jasmine, or jessamine; the three leaved or five leaved chaste tree.

|| *Ocimum basilicum*, Lin.; the basilic basil.

¶ *Lawsonia spines*, Lin.; the prickly lawsonia, Ivenie, Eastern privet, or Henna.

** *Artemisia austriaca*, Lin. Southernwood, Old man, or Lad's love.

†† *Origanum marjorana*, Lin. sweet marjoram.

‡‡ *Chrysanthemum indicum*, Lin.; Christmas flower.

§§ *Tagetes erecta*, Lin.; Indian or African marigold.

||| One of the Hindoo deities, having the form of a man but the head of a monkey.

¶¶ Flour of *maash*, *Phaseolus max*, Lin. or black-gram.



ture would befall him as did the patient: for this reason, they usually perform the ceremony near the water-edge or in a garden.

Nahown is performed on the three first Saturdays, Sundays, Mondays, Tuesdays, or Thursdays in the month. On the last of which they pour three new *lota*-fuls of water on the patient; one on his head, the second on his right shoulder, the third on his left, and dash the *lota* to pieces on the ground in front of him.

Immediately after the bath, they tie to the neck, upper arm, or waist of the patient, the particular magic square for casting out the devil, or removing the misfortune which besets him.

The *purree* (fairy) *nahown* is well known among women, and is performed by *purree-walee* (fairy-women),* who are few in number.

The *ak'hara* (fairy assembly)† of each of them usually meets on Thursdays or Fridays; either during the day, or at night. It takes place as follows:

They suspend a *chandnee* (canopy) to the ceiling of the apartment, and spread a beautiful *fursh* (carpet) on the floor. The *purree-walee*-woman puts on a clean suit of some superb dress, red or white, applies *sundul* to her neck, and *maynhdee* to her hands, (which latter is washed off after her hands have become red,) adorns herself with flowers, and applies *uttur* to her clothes, *kajul* or *soorma* to her eyes, and *meesee* to her lips and teeth. The necessitous, and those women possessed with demons, &c., and spectators (females), having bathed and dressed themselves in good clothes, assemble at her house; while *domneean*s playing sing fairy-songs. Then the fairy woman causes the *asayb-walee* (or possessed) woman to be seated in front of her on either kind of *tubug*.

Purree kay tubug (or fairy-trays), I may observe, are of two kinds: the one called *p'hoor ka tubug* (or the flower-tray), consisting of a square white cloth spread on the ground, on which are arranged in a circle, flowers, *sundul*, *ood*, *abeer*, *pan sooparee*, and fruits of all kinds; in the centre of which the fairy woman sits: the other, *may-way ka tubug* (or the fruit-tray), hereafter to be described, p. 261.

After she has sat there awhile, the fairies descend upon her. She then becomes distracted, and on hearing the sound and harmony of music, becoming intoxicated with delight she dishevels her hair, and sitting on her knees or cross-legged,‡ moves and whirls her head round and round; and taking hold of her own long locks, brushes the

* i.e. Women who have fairies under their control.

† They believe that, on this occasion, all the hosts of fairies are present, though invisible.

‡ Literally, sitting on two or four knees; as *do-zanoor*, is kneeling on two knees and sitting upon the feet behind; *char zanoor*, or sitting on four knees, signifies, sitting cross-legged.

patient with it two or three times. The latter then becomes affected with the contagion, and revolves her head in a similar manner. At this juncture, either she or the fairy-woman* appoints the number of *nahouns* or *tubugs* that the patient requires, the places where, the day of the month when, and whether in the day or evening, morning or midnight, they are to take place; and accordingly the same takes place at the hour so fixed. After which they either sit mute, or lay themselves down for a short time and then get up again. This they continue to do, singing and playing for two or three watches of, or all the night. The moment a fairy besets the fairy-woman, she commences whirling her head round; and when it leaves her, she rests herself a little by laying down.

There are altogether fourteen *purreean kay a'kharay* (fairy assemblies); and the fairy-woman acts according to the particular kind of fairy that has possessed her. For instance, if the shadow of a fairy belonging to Rajah Indra's Ak'hara falls upon her, she ties *g'hoongroos* to her ankles and begins dancing; if that of Gend Badshah, or Seekundur Badshah or others, she puts on a suit of men's clothes, such as a *pugree*, a *juma*, or an *ungurk'ha*, a *doputta*, &c. which were previously deposited on the *tubug*, and taking a *kutar* (dagger) in her hand, she, as if stroking and twisting her whiskers, pretends to be angry, and with a loud voice addresses the woman after the manner following: "I say, thou fool of a woman, thou coquette, hast thou forgotten me and created another?" To which the other replies, in a humiliating tone; "*Meean*," (or, my friend) "I am your self-same devoted old slave; and have repeatedly made known my situation to your wife, probably she has forgotten to mention it to you." She then says: "No one has informed me of it; but, since such is the case as you state, I forgive you." Then laughing heartily, she pelts the woman with some kind of flower, fruit, or her *oogal*, which the latter with great faith takes up, and either eats or retains by her. Thus they continue whirling round their heads and burning incense; and during the ceremony, those who desire any thing, state their wishes: such as, inquire whether their friends at such or such a place are in good health or not, and when they intend returning; or, whether they are unwell; and if so, whether their disease is that of the shadow of a demon having fallen upon them, or is a corporeal affection. According to the advice of the fairy-woman, the inquirers employ the remedies prescribed, with a firm belief in their efficacy. Some of the females who venerate these fairy-women, at the time of their whirling their heads wave a *moorch'hul* or a handkerchief over them, or cool them by fanning. Sometimes the fairy-women being gratified, give a little of the refuse, &c. to their believers to eat; who, on partaking of it, likewise perchance become intoxicated, and commence swinging their heads for a while and lay themselves down; after a few minutes, they awake and

* Or rather, as they conceive, the fairies inhabiting her body.



chap. . The object of the fairy-women in moving their heads about is merely to exhibit before other females, their powers of working miracles, in order to strengthen their faith in them. They never perform it in presence of men.

Sensible and respectable women not only do not sanction such ceremonies being performed, but consider it improper even to witness them.

Sometimes, women who desire something, or those possessed of devils, instead of going to the fairy-woman's *ak'hara*, send for her to their own houses, and give her the flower-tray (*vide* p. 259), when she sits on it and whirls herself, as well as causes the woman beset with the demon to whirl, as before described, and replies to the questions put to her by those who desire to know any thing, and make arrangements regarding the *mayway kay tubuqs* or *nahowns*.

The *mayway ka tubuq* (fruit-tray) is as follows. They place on a *fursh* all kinds of fruits fresh and dried, sixteen dishes of *meetha polao*, sixteen small earthen jugs of *goor-shurbut*, seventeen earthen plates of *k'heer*, seventeen earthen pots of milk, *shurbut*, *pooreean*, two large platters of *bil* and *rice* soaked in syrup made of *goor* (or coarse sugar), into which they put *k'hopra*, almonds and dates sliced, and poppy-seed, flowers, *sundul*, *pan-sooparee*; a *mushroo*, or *soosee eezar*, or a *lulunga*, and a red *damnee*, a *cholse*, a *nugday ka jora*, or green *bungreens*, and a pair of shoes, together with some rupees, and sit up all night singing and playing, the fairy-woman moving her head as before detailed, p. 260.

Early on the morning following, the fairy-woman, after repeating the names of all the fairies,* performs *sijdah* (prostration), and takes a few of the above fruits, and a little of all the other articles, with all the green *bungreens*, put them on a large platter, covers them over with a *koosoom* (red or saffron-coloured) handkerchief, and takes them to the bank of some river or tank, &c.; and there deposits them as the share of the fairies. After which she distributes, by way of a sacred relic, a little of every thing to all present, and walks off home with the remainder, together with the suit of clothes.

The fairy-woman's *nahown* is as follows. They take seven new earthen pots, fill them with the water of seven or nine wells, put into them a few of the leaves of seven or nine species of trees, and having spread a red (*koosoom*) coloured handkerchief over each, set them aside. They then seat the woman beset with the fairy on a stool, and while four women hold a *koosoom*-coloured handkerchief by way

* By way of specimens of the names of fairies, and to exhibit the foolishness of these women, this teacher of A. B. C. will here insert the names of a few of them; e.g. red fairy, green fairy, yellow fairy, earthy fairy, fiery fairy, tiger fairy, hoar (a virgin of Paradise) fairy, emerald fairy, diamond fairy, and so forth.



6. A canopy over the patient's head, the fairy-woman with her own hands pours the water contained in the pots through the canopy on her; she also divides the limes as before described, p. 258.

That done, she takes her to the brink of some tank, river, &c., and there bathes her. During the performance of this ceremony some one of the fairies descends on the fairy-woman, who, becoming in consequence beset by her, commences swinging in a standing position; and, while women, in rapid succession fill smaller earthen pots with water out of the larger ones and hand to her, she pouring it on the affected individual, calls out to herself, "Catch hold of the polluted shadow that is up on her, bind it, and banish it to Mount Qaf,* and imprison it there and burn it to ashes." At such a critical juncture, should the women be tardy in handing her the water, she stares them in the face, and in a peremptory tone remarks, "O ye unfortunate,† (or wretches), what evils have come upon you? I shall entirely annihilate you. Give water quickly. I shall beat immediately with shoes the polluted wretch that is upon her, and exterminate it." At such language these women become dreadfully terrified, and hand to her the water as fast as they can; when she, having poured water sufficiently, according to her wishes, repeats the names of some of the demons, fairies, &c., blows upon her, and putting a dry suit of clothes on her, waves a black cock, or hen, &c. over her, and gives it away as a sacrifice for her welfare. The fairy-woman then takes three different coloured silk or cotton thread, either plain or twisted, and forms *gunda*, that is, she forms twenty-one or twenty-two knots on it. The Moollas or Seeanas in making each knot, read some incantation or other over it, and blow upon it; and when finished, it is fastened to the neck or upper arm of the patient; but these fairy-women are an illiterate class of people; many of them do not so much as know the name of God. Having merely made the knots on the thread, they tie them on, and depart with the money, &c.

During the performance of the various ceremonies above mentioned, the fairy-woman holds a cane in her hand; either one that is ornamented by having slips of silver-leaf, &c. wound round it, or plain. On the *tubug*-day she places it before her, and every now and then fumigates it with the smoke of benjamin, occasionally observing to the bystanders that the cane appertains to the fairies.

Of late years, young men have also commenced this practice, pretending that fairies beset them likewise, and whirling their heads as above-mentioned, contrive to make money. Nay, I have heard, that they even, by various stratagems under this assumed practice, defile other men's wives. They are a disreputable set.

* Mount Qaf. A fabulous mountain. Vide Glossary.

† A term used reproachfully.



CHAPTER XXXIV.

Concerning the art of detecting thieves.

There are a few excellent contrivances for this purpose, by having recourse to which thieves are induced through fear to deliver up stolen property.

When a person's property is stolen, he sends for a thief-catcher ; and should he suspect any particular individual, he assembles together a few of his neighbours along with that person. Then the thief-catcher having besmeared the floor of an apartment with yellow or red ochre or cow-dung, and sketched thereon a hideous figure of prodigious size, selecting any one from among those employed in the casting out of devils (p. 218), giving it four frightful faces (p. 219, pl. No. 3), he places a handmill in the centre of it, having previously rubbed some assafoetida about the centre betwixt the two stones. The upper stone of the mill is placed obliquely, resting on the pin in the centre of the lower one, or some cloth or flax is wound round the pin, about the distance of a finger or two from the top, and on this the upper stone rests, so that it appears as if suspended in the air and not resting on any thing. He places near the mill a few fruits, &c. burns frankincense, and places thereon a lighted lamp, made by burning oil in a human skull-cap.

He then desires the men and women to go one by one into the room, touch the centre of the mill, and return to him ; adding, that should none among them be the thief, they need not hesitate in so doing ; observing, " Behold, by the power of my science the stone is suspended. Whoever is the thief, his hand will be caught between the stones, and it will be no easy matter for him to extricate it. Nay, the chances are, the upper stone will fall and crush his hand to atoms." While they do this, the thief-catcher sits in a place by himself ; and as each individual comes to him, he smells his hand, to ascertain whether it have the odour of assafoetida, and then sends him away to a separate apartment, that they may have no communication with each other. He who is the guilty person, through fear of being detected, will not on any account touch it ; consequently his hand will not smell of assafoetida, and he must be set down for the thief. The operator then takes him aside, and tells him privately, " I swear that I will not expose you, provided you deliver up the article to me, and your honour will remain wholly unimpeached." In consequence of which, should it be a reputable man, he will immediately confess it and deliver up the stolen goods ; if the reverse, he will deny having taken it and not give it up.

A second contrivance is as follows : The thief-catcher having besmeared an apartment as above stated, places therein a couple of human skull-caps, one filled with milk, the other with *shurbut*, makes an image with flour paste and places a lamp upon its head, and deposits a few species of fruits and flowers in front of it, and thrusts



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as many small sticks as there are persons present into the body of the doll; then calling the people into the room, he sits moving his lips as if in the act of profound devotion; and asking each his name, hands to him a stick pulled out of the body, saying, "Whoever is the thief, his stick will undoubtedly grow in length." He then directs them to go out and stand apart from one another, and after a little while to return to him. On their return he measures each one's stick with one of the standard length in his own possession, and finds that the person who is the thief, through fear of its increasing in length, has broken off a piece of his, in which case he may unquestionably be considered the culprit.

But the most effectual way of catching thieves is as follows: In the two left hand squares of the subjoined magic square write the name of the persons present, with those of their fathers; thus:

Such a one,	43	43
the son of such a one,	43	43

each one's on a separate piece of paper; fold them up and enclose them in boluses made of wheat flour. Put fresh water into a *lota*, and throw all the boluses at once into it. The ticket of the thief will come up and float on the surface of the water.

Or, if the following diagram be sketched on an egg and buried in a grave, the abdomen of the individual who has stolen will swell, and remain so, until the egg is taken out of the earth. In the square is to be written, "May the belly of him who is the thief, through the "influence of this diagram, swell."



O Booddook! grant that the abdomen
of him who has stolen the property may
swell by the influence of this diagram.

9 816,822,421

God hid 8,161,189